

# One Year To Recognition

Reflections On The Philosophy  
Of Franklin Merrell-Wolff

D.E.Hoover



One Year To Recognition

# ONE YEAR TO RECOGNITION

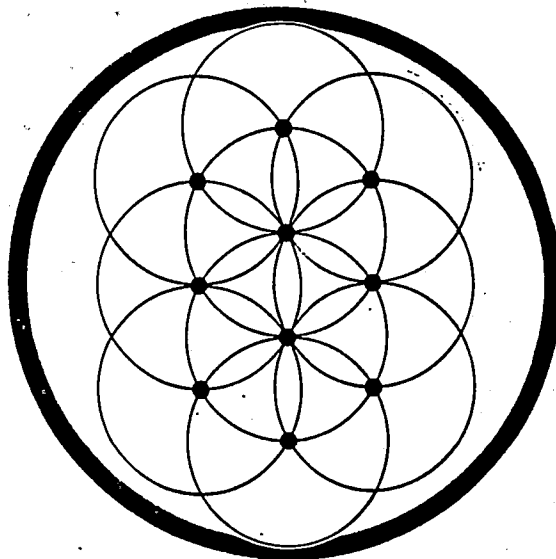
## ONE YEAR TO RECOGNITION

A DAY-TO-DAY RECOLLECTION OF THE  
PHILOSOPHY AND EXPERIENCE OF  
FRANKLIN MERRELL-WOLFF.

A DAILY GUIDE TO PONDER ON  
THE IDEAS AND THEMES THAT  
RAISE ONE'S AWARENESS.

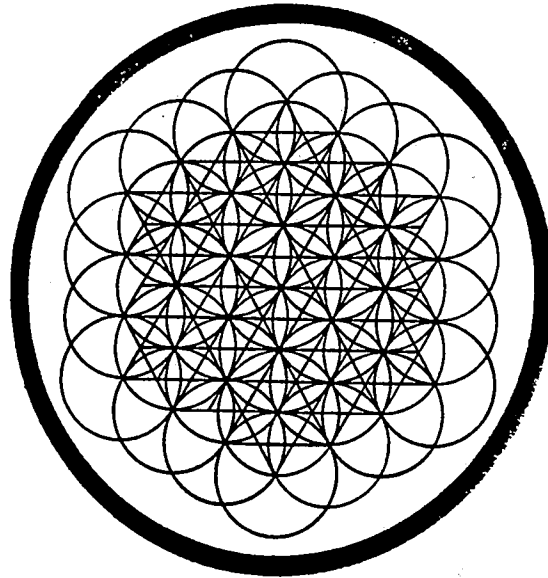
A WAY TO KEEP THE MIND IN  
A STATE OF SPIRITUAL FITNESS  
WITH A DAILY FORMULA THAT  
OPENS AND RENEWS THE SPIRIT.

David E. Hoover



# ONE YEAR TO RECOGNITION

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"Above all trust in the slow work of God.  
We are quite naturally impatient in everything  
To reach the end without delay.  
We should like to skip the intermediate stages.  
We are impatient of being on the way  
To something unknown, something new.  
And yet it is the law of progress  
That it is made by passing through  
Some stages of instability -  
And that it may take a very long time.

And so I think it is with you.  
Your ideas mature gradually - Let them grow,  
Let them shape themselves without undue haste.  
Don't try to force them on, as though they could be  
today  
What time (that is to say, grace and circumstances  
acting on your own goodwill) will make you tomorrow.  
Only God would say what this New Spirit  
Gradually forming within you will be.  
Give Our Lord the benefit of believing  
That His hand is leading you and accepting the anxiety  
Of feeling yourself in suspense and incomplete.

\* Pierre Teilhard De Chardin

# One Year To Recognition

In Memory Of  
Franklin Merrell-Wolff

In Dedication To  
Emory Wilson Hoover  
Elisabeth Maria Hoover

In Appreciation and Gratitude To  
Graciela Carrillo Hoover  
Doroethy Leonard  
And Many Faithful Students



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who together with the author is dedicated to preserving  
and promoting Professor Wolff's pioneering contribution  
to the meaning and dynamics of the Enlightenment Process.

One Year To Recognition

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**David E. Hoover:** The author of "One Year To Recognition".

We need a program of study that is a balance of theory and praxis; a program that uplifts awareness, encourages and inspires the spiritual seeker to be committed to the routine that a genuine spirituality requires. Routine eventually becomes a friend that nourishes our life just as the rest of the personality is nourished by regular doses of physical nutrients, and mental and emotional components. A spiritual life that is not nourished will not thrive or survive very long. Our cultivation of the soul is the crucial key that allows the personality to be transformed into a viable vehicle for its wisdom and power. Routine helps!

Even though the physical elements of 'earth, fire, water and air' supply the basic underlying 'elemental' structure of the phenomenal world, it is Consciousness Itself that is the noumenon of all things. Following the marvelous genius of Franklin Merrell-Wolff is the goal of this course. His example of genuine Gnostic Awareness gives us confidence in our own spiritual struggle. We accept the fact that CONSCIOUSNESS is the ground of all manifestation. When this insight is well-established in us as a conviction, then a practical methodology of working consciously with our innate Consciousness is the only logical step in building our spiritual practice. To do otherwise would be the greatest of contradictions and counterproductive to LIFE ITSELF.

What comes to mind first is a firm dedication to practice the art and science of MEDITATION. The correct method to follow by Western students is one that actively involves the mind - not ignoring, negating or shutting out the mental function. It is a misconception that the mind is some sort of hindrance to higher consciousness. There is much to be discussed in this regard and throughout the year's study, comments will be forthcoming about this vitally important matter. The point is that a daily meditative practice is essential for a healthy spirituality. The daily quotation from FMW and added comments are designed to provide 'food for thought' - an impetus to reflection that leads to meditation in some form. The soul will approach a mind that is strong and dedicated, pure and focused, knowledgeable and open to wisdom. Why? Because those are the priorities and values of higher consciousness. And because the soul values integrity above all else, nothing less will be sufficient to gain access to the inner life. It is our recommendation that these daily 'pathways' to recognition be a companion volume that stays in close proximity to your other spiritual reading material - a resource that you can rely on to give the appropriate hint or nudge that sparks your spiritual response for the day.

# ONE YEAR TO RECOGNITION

The title of this book refers to the 'breakthrough experience' of a 20th century American mystic, Franklin Merrell-Wolff, and his unique contribution to the literature and personal testimony to the Inner Knowledge of the Self, which he termed the 'Recognition'.

It is with utmost respect that his ideas and experiences are presented.

The basic rationale for this presentation and commentary is to bring to the general public an awareness and appreciation of the contribution of this great philosopher-mystic. His depth of penetration into inner worlds was exceptional and his ability to express its philosophical and spiritual meanings is equally exceptional.

The objective of this work is to make a deep and somewhat difficult subject more accessible and less threatening - and thereby helping sincere students to assimilate soundly the appropriate wisdom, at a pace conducive to favorable results. Only as the material is internalized and made part of one's everyday thinking - and thereby applied to daily life in the midst of world events - is progress in knowledge attained.

A certain 'alchemy' is at work when one reflects on the words that come from the heights of a mystic's realizations. The very words themselves have the power to uplift and induce certain kinds of transformation in the student. This guide is essentially no different than a daily reading of a world scripture, (the works of any great world thinker, or the Sutras of the great Yogic traditions), in the sense that the quotations themselves come from the depths of the SELF. The comments accompanying the daily quotations are not meant to be some definitive statement or final interpretation, but only a way to see the material and extract some practical understanding or guidance.

It cannot be emphasized too strongly that a mind that is opening to truth is rapidly finding the key to the real 'open sesame' of the subjective worlds. The subjective realm is not for the fainthearted and those with narrow preconceived concepts grounded in sensation-based events. The objective and subjective realms are not separate but they are different. Precisely because they are distinctive sides of one whole, they have their own operational principles and value systems. Thus, a journey into inner space is the greatest challenge and adventure; and requires that the whole person become attuned to the higher vibrations of the Self.

The basic law is true - that we become eventually what we think. Thought-life or consciousness creates its own dynamic projection and demonstrates its outcomes. This working-guide is meant for those who have decided that it is time to delve into something of substance, and it is worth the price to 'work-it-through, at least for a year's time.

## One Year To Recognition Forward

This Calender-Study-Guide, is not written for eridite philosophers, but for ordinary people who have a strong interest in spiritual philosophy.

The themes of this calender are taken from one of the most respected teachers of philosophical mysticism; an individual who knew from personal experience the depths of mystical insight. The calender is a way to take a difficult subject and work on it day-by-day, in the format of spiritual reading, and to use the material for reflection, study and meditation.

Because this book is in calender-form, one can start any where during the current year, and begin the spiritual reading process. The year's work has an abundance of themes and the daily comments offer a wide range of information taken from psychology, East and West philosophy, and esoteric considerations. There is some repetition of ideas, but that is beneficial as it helps to reiterate basic concepts and reinforce the essentials. All in all this is a fairly high-powered approach to metaphysical and mystical studies; but with a refreshingly new twist that offers substantial meaning and value to some old and unchanging philosophical ideas.

The work of 'one year' will probably not bring about a mystical breakthrough in consciousness, but with the solid foundation that this 'year's work' provides, one can make significant changes in perspective and approach that will make all the difference in this lifetime. As we go through our 'cyclic approach' to spiritual growth, the themes of this course take on a classic foundational tone, that can be returned to year after year, or when it is necessary to return to the 'basics' and make corrections in our path. This course can be considered a mainstay in one's library of manuals on the spiritual path.

As you begin to sample each day's meditative morsel, do not let a difficult idea cause hesitation or confusion. Focus on the daily dosage of metaphysical meaning and use it as a working hypothesis, or basic acceptance for that day's work. Maintain a sense of mental and emotional discipline; as well as a sense of discernment and detachment - in other words, a dedication to finding the TRUTH within and behind the words. And make a plan to remember the day's truth-content throughout the day, making it a source of reflection throughout the day's activity. To work with abstract ideas is a major pathway to spiritualizing consciousness, because it broadens and enriches the higher mind, which is a doorway to Spirit. Keep a sense of adventure and openmindedness, and the content itself will start to broaden your horizons of understanding. The beginning might be slow, but practice will bring the needed advancement.

## One Year To Recognition

This book is written for many types of readers; and thus there are several possible levels of approach to study and reflection on the various themes that are presented each day.

The first level is the daily quotation itself. It is an extract from one of the finest mystical writers of the last century (or of several centuries) and as such can be used alone as a source of profound truth regarding spirituality, and human existence from a philosophical and mystical point of view.

The second level can be found in the presentation of ideas and themes and explanations that are based on the Perennial Wisdom literature. Obviously, these are specialized concepts and opinions on human nature and existence that correspond to the mystical framework, but not necessarily to the beliefs of mainline religious thinking. These ideas are rich in content but need to be handled as 'acceptances' and not dogmas, points of view that can enrich one's appreciation of how life works, without the pressure of an outside authority demanding adherence.

The third level can be found in the suggestions and advice based on a high level of spiritual wisdom and guidance that comes from various authors on the subjects of mysticism and the spiritual life. The sources are varied but considered to be extremely reliable guides on the spiritual path. They correspond to the general theme of each day and are meant to be additional support in daily life-planning and meditation work.

The fourth level comes from sources which could be called transpersonal psychology and/or 'enlightened psychology' that treats the human journey from principles of sound psychology based on insight into the human psyche and the finest concepts of practical pro-active livingness.

The fifth level is the reader's own contribution to the project; one's own insight and practical application that emerges out of the conscious and unconscious from the practice of daily 'spiritual reading'. The day-to-day journal is meant to stimulate to the depths, one's own reflection and understandings, that bring about changes, new appreciations, new acceptances, new ways of living according to an inner ideal.

All of these levels are interactive and interwoven. There is something here for everyone, regardless of your previous exposure to mystical perspectives or your religious affiliation. One's background is never larger than the soul itself, and these themes correspond to truths that the soul seeks to bring into greater light.



# ONE YEAR TO RECOGNITION

## Contents-Themes

- \* JANUARY: MULTIDIMENSIONAL UNIVERSE AND THE SELF.
- \* FEBRUARY: THE PROCESS OF RECOGNITION.
- \* MARCH: MYSTICAL BREAKTHROUGH.
- \* APRIL: THE ILLUSORY NATURE OF THE UNIVERSE.
- \* MAY: MUNDANE PHILOSOPHIES VS. MYSTICAL IDEALISM.
- \* JUNE: INTROCEPTUALISM AND DIVINITY.
- \* JULY: CONSCIOUSNESS WITHOUT AN OBJECT.
- \* AUGUST: NATURE OF HIGHER CONSCIOUSNESS.
- \* SEPTEMBER: MYSTICAL STATES AND QUALITIES.
- \* OCTOBER: PARADIGMS OF THE MYSTICAL STATE.
- \* NOVEMBER: THE MEANING OF RELIGION AND SELF.
- \* DECEMBER: PHILOSOPHIC RECONCILIATION.  
THE HIGH INDIFFERENCE.

This table of contents states the essential outline and goals of the twelve-stage program of daily study. Over a 12 month period, the essential writings of the philosopher-mystic Franklin Merrell-Wolff will be offered for the reader's contemplation. The topics of each month are a broad base of subjects, but all are related to the metaphysics of consciousness and the process of spiritual transformation. This broad outline of themes is general at first sight, but it covers a wealth of information when absorbed in small daily portions. The premise of homeopathic medicine is that through portions of a substance that are of infinitesimal size, a positive impact on inner defenses can be made, so that the innate immune system can correct the health imbalances. In the same way, our spiritual health is improved by small but steady steps on a daily basis. At the personality level all is related to process. At the transpersonal level there is only instantaneous and complete knowledge of the nature of reality and the essence of earthly experience. The object of this year's work is to become permeated with the concepts and understandings that professor Wolff both taught and lived. As a living mystic he embodied all that he teaches. This fact alone should bring encouragement and a sense of confidence that within his words there lies the secret of our own enlightenment. We believe that this 'process' is well worth the effort, and will make a difference!

# JANUARY: MULTIDIMENSIONS AND THE SELF

- JANUARY 1: The profound poetry of the Mystic insight into the Great Current of Unnumbered dimensions; systems, cycles, vortices and transformations.
- JANUARY 2: The vision of the Grand Sea of Consciousness unfolding in five levels.
- JANUARY 3: Definition and meaning of the first three levels of consciousness.
- JANUARY 4: Definition and meaning of the fourth and fifth levels of consciousness.
- JANUARY 5: A reflection on those within the lowest level and their need of redemption.
- JANUARY 6: A common mistake in higher yogic meditation: seeking a subtle object.
- JANUARY 7: The profound effects of the mystic breakthrough, both subtle and gross, and the realization that there is but one problem and one solution.
- JANUARY 8: The mystic insight that the phenomenal world rests upon the Real or noumenal world; pure apperceptive consciousness sustains the universe.
- JANUARY 9: Description of events leading into a mystic state and its effects.
- JANUARY 10: The Current of Joy is a birthright for everyone. To attain it requires a turning to the subjective side, plus the added spontaneous work of the Self.
- JANUARY 11: The spontaneity of the Self.
- JANUARY 12: The limits of human language and human comprehension create an obstacle to accurate expression concerning the Self. It is always 'about' the inner Reality and not the Reality Itself.
- JANUARY 13: A discussion of KNOWLEDGE THROUGH IDENTITY; and the different senses of the use of "I" in communicating the personality or spiritual Self.
- JANUARY 14: Relative personality powers are essential for communicating and manifesting the inner Reality; and this is the important bridge-building work.
- JANUARY 15: Discussion of the meaning of Nirvana.
- JANUARY 16: Misconceptions about the nature and meaning of Nirvana.
- JANUARY 17: Discussion about the difference between personality self-awareness and the awareness of the spiritual Self in a cosmic sense.
- JANUARY 18: Discussion of the difference in life-values between the personality awareness and spiritual awareness.
- JANUARY 19: The Higher Evolution of the Soul as it enters into progressive integrations in higher spiritual dimensions.
- JANUARY 20: Nirvana is closer at hand than the world of objects; and yet we continually project and introject the world of objects into the Self.
- JANUARY 21: The Transcendent is inexpressible, but there is an intermediate domain where partial expression is possible.
- JANUARY 22: The new word 'Introception' is coined in order to carry a significant beyond the usual functions of cognition, conation, affection and perception.
- JANUARY 23: INTROCEPTION is defined as the function necessary to enter into the subjective field.
- JANUARY 24: The physical effects of city-life on the person who has introceptively entered into Recognition. Discussion of meditative technique of focusing on Emptiness.
- JANUARY 25: Cosmic Consciousness is discussed as an intermediate world.
- JANUARY 26: The mystic wonders at the great mystery of the Self!
- JANUARY 27: A discussion of meditative technique and stages in understanding that lead to great LIGHT - more comprehension of the mystic journey.
- JANUARY 28: The mystic breakthrough creates a CHANGE IN THE BASE OF THOUGHT.
- JANUARY 29: A further stage in the mystic breakthrough giving the value and meaning that the Self is Nirvana.
- JANUARY 30: The final meditative technique: a discriminative abstraction of the pure subjective moment and recognizing oneself as THAT.
- JANUARY 31: The critical decision to remain connected to the relative world; and thus to continue working for humanity after the deepest mystic attainment.

## January

### Index Of Themes:

A recurring theme of spiritual literature is the need for a strong practical lifestyle that progressively purifies the personality so that it becomes a viable instrument for higher energy. For this to occur, it is usually postulated that several years if not an entire lifetime, must be spent in the elimination of 'old substance' from the personality vehicles, and the assimilation of new and more refined matter, which eventually transmutes and transforms the personal life of an individual and makes him/her a transparently receptive instrument of higher vibratory quality. Actually this process is essential, not just to spiritual growth, but to the evolution of the human unit of consciousness, so that all aspects of culture and civilization evolve, becoming more and more illumined and enlightened. This index of themes is just a reminder that in connection with the commentaries of this book there are 'hints' of practical activities and attitudes that must accompany any metaphysical study. The assimilation of Gnostic information must be put into action for it to make any real difference in the transformation process. It is true that the event of Transcendence is not the causal result of finite workings, but no higher energy can descend into a world that cannot endure its voltage. It is hoped that each individual will creatively work out their own practical solution. These themes are only a nudge in the right direction.

- January 1: The Theme: THINKING MULTIDIMENSIONALLY.
- January 2: The Theme: THE QUALITY OF CONSCIOUSNESS.
- January 3: The Theme: DECENTRALIZING THE PERSONALITY.
- January 4: The Theme: APPRECIATION OF SPIRITUAL EVOLUTION.
- January 5: The Theme: INITIATION INTO HIGHER LEVELS OF CONSCIOUSNESS.
- January 6: The Theme: SPIRITUALIZING OUR THINKING.
- January 7: The Theme: THE QUALITY OF DETACHMENT.
- January 8: The Theme: IDEALISTIC THINKING.
- January 9: The Theme: THE NEED FOR DISCERNMENT.
- January 10: The Theme: SIMPLIFYING ONE'S LIFESTYLE.
- January 11: The Theme: AWARENESS OF THE GURU.
- January 12: The Theme: BUILDING A NEW LIFESTYLE.
- January 13: The Theme: CULTIVATING AND TRUSTING INNER SENSITIVITY.
- January 14: The Theme: APPRECIATING THE ROLE OF MIND.
- January 15: The Theme: BECOMING A BETTER 'AGENT OF LIGHT'.
- January 16: The Theme: NIRVANA: OUR TRUE HOME AND NEXT FRONTIER.
- January 17: The Theme: CREATING A NEW SENSE OF IDENTITY AS THE SELF.
- January 18: The Theme: A QUALITATIVE CHANGE IN VALUES.
- January 19: The Theme: DEVELOPING THE CAUSAL BODY THROUGH ABSTRACTION.
- January 20: The Theme: EMBODYING THE 'AS IF' PRINCIPLE.
- January 21: The Theme: THE PRINCIPLE OF 'ADEQUATIO'.
- January 22: The Theme: DEVELOPING EMOTIONAL MATURITY.
- January 23: The Theme: ORIENTATION TOWARD CONSCIOUSNESS NOT SENSATION.
- January 24: The Theme: DEEPENING ONE'S MEDITATION.
- January 25: The Theme: DEVELOPING THE ESOTERIC PERSPECTIVE.
- January 26: The Theme: UNDERSTANDING DIVINE ISOLATION.
- January 27: The Theme: INCREASING THE FAITH-FACTOR.
- January 28: The Theme: CHANGING ONE'S BASE OF THOUGHT.
- January 29: The Theme: CREATING THE APPROPRIATE SPIRITUAL ENVIRONMENT.
- January 30: The Theme: COMMITMENT TO STEADFAST SPIRITUAL PRACTICE.
- January 31: The Theme: OVERCOMING PHYSICAL AND SPIRITUAL INERTIA.

January

## Introduction: Multidimensional Nature Of Existence And The Self.

One glance at the contents of this course will make it obvious that multidimensionality is a basic premise throughout these daily lessons; it permeates the entire fabric of metaphysical thinking. Therefore, there will be a constant restatement of this premise and its implications during this month and it will always be in the background of the succeeding chapters. It is the alphabet of esoteric teaching, without which nothing could be clearly explained in regards to the subjective life of man, and the inner workings of the cosmos. Actually, our modern viewpoint on the psychic makeup of humans is a step in the right direction, because it posits a multilayered unconscious as an essential component of mental and emotional functioning. The esoteric view is in agreement with this fact, but extends it into the deepest levels of consciousness, far beyond the personal level. Modern physics is now aware of and working with levels of energy that go beyond visible sight, and beyond mental imaging and must use mathematical formulas to deal with the phenomena that it encounters and wants to control. But physics is only dealing with the fringes of the finer forces of the physical plane, just as psychology is working with the fringes of the mental plane.

The transpersonal levels of the soul are accepted by some intellectuals and professionals today but at present only religions are prepared to deal with this level; and yet even religion, which has the potential to enrich humanity with information regarding the inner dimensions of life, rarely if ever provides the proper teaching and guidance. Question: Where is a person to turn for genuine and practical insight into the multiple realms that envelop our existence? Answer: Esoteric psychology and metaphysics, the systems of higher yoga, and the investigations of competent psychics who have studied systematically the nature and function of the inner planes.

Modern science has indeed bumped against the boundaries of knowable matter, for as John Wheeler states: "A...drastic conclusion emerges out of quantum geometrodynamics and displays itself before our eyes in the machinery of superspace: there is no such thing as spacetime in the real world of quantum physics...." \* And further, the typical reaction to exposure to the theory of relativity is: "I think I understand it; I just don't believe it. Normally it takes a physicist about five years of contact with the ideas before he feels comfortable with them - not because they are too complex or obscure, but just terribly strange." \*\* So the strategy followed is simply to accept the consequences of the theory and work with it, have 'faith' that in the end the results will be consistent.

What is implied is that the teachings about the multiple-level universe must be worked with and trusted, and in the end the results will be consistent. And more than that, the results will be enriching of consciousness, allowing one to consciously enter into domains that before were not thought possible. There is a science to spirituality that, if done correctly, demands an acceptance of and working with this premise of multidimensionality; just as a physicist must accept the laws of physical science in order to work effectively with the mystery of the physical plane. Certain paradigms are used in all the various disciplines of science. The paradigms of mysticism are obviously not open to the same level of proof using scientific criteria of examination and proof, but they are knowable to those who are by temperament and psychic equipment able to tap into the subjective realms.

Our suggestion is to function with intelligence and commonsense. Accept the mystical sciences with at least as much authority as you would the physical sciences. Follow a logical line of inquiry and investigation. But leave room for the play of paradox. Obviously, to accept both physical and meta-physical reality is, by that fact, to function multidimensionally, which is the result required to have a well-rounded integrated framework.

January: Introduction.

\* Forgotten Truth, Huston Smith, p. 116.

\*\* Forgotten Truth, Huston Smith, p. 106.

"Before me there streams a Great Current of unnumbered dimensions.  
This is the High Indifference of All in all,  
Producing, sustaining, and consuming all;  
Utter and eternal Completeness, the End and the Beginning and the Mid-point.  
Within this Current, eddies, swirls and grand sweeps, blended together.  
These, the worlds, the stars and systems manifold, yet continuous.  
Within their midst, a few vortices, hard-cased, seemingly separate.  
Therein, consciousness bound in separateness and misery.  
There also, this world, forlorn orphan, sick and weary;  
Snare of Mara, who triumphant for a season,  
makes the unreal seem real, meshing in bondage.  
But Time! and the shell will crack,  
Flowing on in the eternal gyrations;  
Sorrow becoming Joy, and Ignorance transformed into Wisdom". \*

## COMMENTS:

On this first day of the year, FMW gives us his insightful vision of the most fundamental concept in the perennial wisdom, which is the structure of the cosmos and the integral bonding of every unit of the cosmos with the whole, as a microcosmic structure within the whole.

An awareness of the multidimensional nature of the universe has been a well known part of all cultures for millenia throughout world history. Today, in some sense, this is not just a premise that pertains to religion or mysticism, but is a known scientific fact - at least as far as science is capable of discovering several dimensions within the physical complex - as atomic and subatomic levels of energy. For science, the physical universe is an appearance and more; it is a composite of levels of energy which 'appears' as the phenomenal universe of the senses.

The facts of this multidimensionality are well known and taught in those circles that accept the perennial wisdom. We ask that you accept them as mystical facts and not data corroborated by the physical sciences; thus we start the year with an exercise in certain basic acceptances that will determine our thinking for the rest of the year - and possibly for the rest of your life. In summary, these facts are stated for your consideration and appreciation in the following statements:

**Fact:** The fundamental teaching of the mystical side of life is that the solar system, as well as the entire manifested universe is sevenfold in its constitution. Whereas only the physical world can be perceived with the ordinary senses, it is taught as a mystical fact that there are also six higher worlds, of progressively subtler matter, all of which 'interpenetrate' the physical level and exist side by side with it.

**Fact:** Every human being has a vehicle of consciousness which corresponds to all of the inner planes or dimensions, making a human a microcosmic model of the universe and an integral part of it.

**Fact:** The 'Real Self' of a human unit is the inner Divine Essence, which is a spark of the Supreme Fire. It may seem that the Self is far away, yet according to the wisdom teachings, it is a person's own Self - the innermost source of his being, the wellspring of his life.

**Fact:** The cosmos is not only multidimensional in structure, but is, in part, immersed in an evolutionary cycle on various planes; and hence the 'snare of Mara' as FMW says is a cause of bondage, and eventually the shell must crack and wisdom will reign supreme.

If this concept is new to you, or if it is familiar but has been in the background of your thinking - and thus without much practical significance - it is time to revive your interest and appreciation for this enriching perspective.

By contemplating this teaching, materialism as a theory and a practical way of life, is cut at the roots. One can no longer fixate on the physical phenomena of earth experiences, even though they are unavoidable 'facts' also; but they can no longer dominate one's thinking and act as premises for one's primary values and goals. In other words, a new paradigm takes over and begins to saturate all of one's perspectives. Thinking and reacting, far deeper than surface considerations, must enter into the equation of life's choices.

It becomes obvious that thinking in these terms widens your mental horizons. If it is true that the level of physical phenomena is only a tiny fragment within an enormous complex of worlds of existence, within which we innately belong, then one must act accordingly - expanding one's whole approach to life. If physical plane existence is not the sole reality, then what is? A new reference point begins to come into focus.

As a corollary or conclusion to the facts of multidimensionality and the evolutionary process, the fact of the brotherhood of humanity emerges. Are we not somehow all involved in the growth process of every unit of life on the planet? Do we not all share the same 'inner equipment' and not just the same physicality, which means that we all are constructed as microcosmic units within the whole; no one is outside the system, no one is structured less than the other - even though some units may have greater experience and evolved skill - and so all are members of the same human family.

All humans, because of their inner structure, are destined to fulfill a grand purpose, both as individual units and as a collectivity. As we internalize the mystical facts and thus make of them our personal philosophy, a certain spiritualization of consciousness begins to occur. No longer are we set in the predetermined pattern of superficial one or two dimensional thinking. What is more important in today's active world than to take a few moments to contemplate something that is liberating to one's consciousness? Human thinking is infinitely creative and capable of dealing in the most elaborate concepts and theories that entertain one's mind and occupy one's time and energy. But few concepts are more liberating than that of the multidimensionality of one's own being, and its purposive work in the scheme of the rest of the cosmos.

It just makes good commonsense to acknowledge and trust this mystical fact. A daily recognition of it is implicit in all that we do - consciously and unconsciously - and is the basic premise behind all meditative practices. By focusing one's attention beyond the mundane tasks of the day, and raising one's awareness to a higher plane, it is possible to tap into those inner resources of wisdom and energy that will make all the difference for a mature and spiritualized livingness; and perhaps a your own personal experience of an expanded awareness in those levels beyond the physical.

If the structure of your mind and your prior understandings do not allow you to accept these facts, then attempt to work with them as pure hypotheses that, because they are accepted by a large portion of humanity, are not totally insignificant. To reject them as useless would not be an advantageous move, but only reveal your hidden agenda, and those inner motives that strive to maintain a materialistic position. Who knows, perhaps they may be proven sufficiently valid to warrant your acceptance in the future?

### Theme:

The theme for this day is 'thinking multidimensionally' and acting accordingly, molding our actions and reactions, choices and perspectives and dealings with others, in harmony with this great truth. Use the diagrams in the appendix to inspire your imagination and deepen your sense of the complexity of the universe and our purpose within it. This is an essential skill in spiritualizing our life with any degree of maturity and competence. No two-dimensional drawing can adequately express the fourth dimension and beyond. Nevertheless, because of the abstractness of the subject, it is useful to allow your imagination full range of creative investigation.

"The grand Sea of Consciousness unfolds before me on five levels.

At the top is a Sea of Illimitable Depth and utter Calmness.

Below This, and fusing with It, is another mighty sweep, but not so vast in extent. Here there flow great waves in sonorous rhythm.

Beneath this is a gulf and then a third sea possessed of boundaries, though a range is expanding. Here there are many sequences of waves flowing in numerous directions. There are harmonies in parts and blendings, but also there are dashings and some upheavals.

Now and again, from out of this sea there arises, with a mighty whirling, a column that penetrates through the gulf and, occasionally, reaches the Sea above.

Below the third sea, and contiguous to it, there is a fourth sea filled with much agitation. Waves are flowing without harmony or definiteness of direction.

There is turmoil everywhere.

Finally, at the bottom of all, there is a sluggish sea of no depth with low-powered waves having little meaning or purpose." \*

### Comments:

A commonsense interpretation of this visionary experience is the quality of existence and consciousness that exists at the various levels of the cosmos. Humanity as it is commonly considered exists at levels three, four and five; while the existence of the soul and the divine realms are at levels two and one respectively.

1. The first level is a superconscious level which can only be considered cosmic in proportion.
2. The second level is also superconscious in quality probably at soul levels.
3. The third level indicates a higher level of human consciousness that delineates those who are mentally polarized and evolving rapidly as educated members of the race.
4. The fourth level indicates a level of emotional polarization that causes much suffering and turmoil, precisely because the pairs opposites dominate and lack of control rules.
5. The fifth level describes what could only be the consciousness of those who are physically polarized and barely emerging with basic human qualities; or possibly a highly materialized consciousness - even though living within a technological society.

It is instructive to use this visionary perspective (which is common among mystics) as a reflection of the evolutionary nature of human consciousness. It certainly includes a statement of the utter grandeur and infinite immensity of those dimensions beyond ordinary mental levels.

The question arises in our mind: How does a person enter into those levels beyond the normal human domain? Is it through an increase in worldly experiences? Can an increase in physical plane events and experiences secure passage into the next level? Not exactly. In theory, the experiences of relative consciousness are infinite and can go on indefinitely and obviously would enrich personality living. But they are no guarantee of entrance into the supernal realms. Something more is needed. World-field expertise can be a definite preparatory stage, getting one's personality ready, but does not of itself create a breakthrough into a higher level of consciousness.

The 'breakthrough' of a human into higher levels of consciousness is complex. By analogy, the normal processes of education through an academic system is something of an initiation, which demands a total commitment to the goal of learning, and can be accompanied by intense striving. And when the end is achieved (graduation), a whole new dynamic begins in the marketplace, where skill and hardwork is increased almost exponentially and competence is acquired through years of experience. Entering the higher realms is also an initiation process, that requires a specific kind of training and the requisite skills for functioning in those domains.

Stages three, four and five are world-field domains where personality growth is normal and necessary and all experiences would somehow contribute to the overall learning of the individual. Stages one and two are beyond the scope of human consciousness as human, but not beyond the ability of humans to access and grow into as a natural step forward. In fact, it is the very essence of religion to assist in this process. It is a basic premise of the mystic traditions and an implicit or explicit presupposition of the major world religions that man as man is designed and structured to have access to higher dimensions. No one can claim exclusive rights to that which is the birthright and ultimate destiny of all members of the race. Unfortunately, the way in which religions teach humanity today does not assist the race to move forward into the levels of the soul, which is the next evolutionary step for humanity. There is a phobia on the part of Western religions to associate the idea of divinity with the human person. The mystic teaching that all are divine has been lost in the array of theological and biblical misunderstandings. And in its place there is no ladder to climb, not even a dangling rope to move up the mountain; just dogmatic pronouncements that touch only the surface requirements for decent human living. To be sure, this provides a needed stability factor for society at large, and does keep alive the innate yearning of the soul for liberation; the window is left open, but the door is locked and the key cannot be found.

Today we see a wonderful development taking place: nations are emerging into a new level of global participation, and humanity is experiencing an unprecedented growth in education. Economic advancement and educational opportunity, a global push toward human rights and democratic governments, all indicate a dramatic change in awareness on a global scale. It is clear that humanity itself is challenging itself to grow up quickly - at least at mental levels. In a certain sense, we are witnessing a world-wide 'initiation' of humanity as it consciously and unconsciously strives for a higher level of self-expression. Scientific discoveries and an industrial society has shaped the planet as never before, and also caused enormous destruction of ecosystems and the extinction of thousands of animal and plant species. But humanity is regrouping its forces and trying to amend its ways by rescue and relief efforts to work in harmony with nature and rebuild the natural balance between man and planetary life.

The planet is in jeopardy and humanity is the one to blame. But that is because humanity itself is in jeopardy in the sense that it needs to turn a complete 180 degrees and become polarized at least mentally and then spiritualize that 'mental function', so that a new awareness can begin to dominate the racial consciousness.

Where do we start? It is also helpful to return to the basics. The fundamental truth that the very heart and core of each human being is divine, and that this divinity must be honored and channeled into human behavior, is a good place to begin. If nothing else it lays the ground work for a thinking more maturely about all the great questions, and all the challenges that confront humanity. An acceptance of this core premise, working its way into the unconscious, will filter down into one's attitudes, values and goals.

By contrast, an attitude of pure materialistic views and concerns, will only exacerbate the problem of spiritualizing the human species. It is a spiritual dead-end, a cul-de-sac that cannot bring the fulfillment that the human soul desires. Liberation as it is taught in the East is always a spiritual event, an entrance into spiritual consciousness, and not a crystallization into more materialized thinking and valuing. The energy of the divine within you awaits your recognition; to start recognizing that energy it is not necessary to have material possessions and fame and power - only a simple purity of heart that wants to know the truth and project it into life-events.

### Theme:

The theme for this day is the 'quality of consciousness' that each person is responsible for as an integral unit within humanity. Regardless of where a person is stationed in his or her development, all are equally responsible to 'leaven' the environment with the highest quality livingness possible. A good way to mobilize our best intentions is to always honor the divine present in the other; seeing the divine in all manifestations, but especially in your brother.



"At the top is the Grand Sea of Infinite Consciousness, inexhaustible and without bounds. This is the seeming Emptiness that actually is the Fullness of the SELF - PURE DIVINITY, THE BASE OF ALL ELSE AND THE FINAL RESOLUTION OF ALL THINGS.

The next is the plane of Cosmic and Transcendent Consciousness. Here the One is also a Brotherhood. Likewise, permanence stands united with evolution. Below there is a gulf, not easy to cross; a gulf that mankind, in its folly, has widened while the Few, dedicated through Love to that mankind, strive ceaselessly to bridge the chasm.

The third sea is the level of egotistic, of subject-object consciousness in its highest state of development, the genuine upper-class of egoistic humanity. Here is the consciousness of those who move on the higher levels of love and intellect, but still within the limits of subject-object consciousness. These form the real "Chosen Race". Without them the gulf would be impassable for the great human mass, and then ultimately, all would sink down and out through the sluggish sea of ignorance. Of the whole human race, only a handful relatively, abides in the third sea, yet they are the immediate sustainers of all civilizations, the real burden-bearers of this outer life. From among them also come the 'recruits' that, now and then, succeed in crossing the gulf. \*

### Comments:

In this segment, there is presented a further description of the quality and characteristics of the consciousness of those who live and work on inner levels, and those who still abide within the personality stage of awareness. It would be proper to give a brief description of the those who comprise the 'brotherhood' mentioned on the second plane below Pure Divinity. This statement refers to the members of those realized souls who belong to humanity, but who are now in a state of realization and competence so advanced that they form an inner-planes group of Servers of the human race. In the esoteric literature they are spoken of as Masters of Wisdom. A few facts concerning them are known about them and these will be explained throughout the course of the year. Suffice it to say at this point that just as a basic premise of mystical studies is the multidimensional nature of the universe, it is also a basic mystical fact that this group of exalted Servers does exist and can be contacted. They form a governmental hierarchy that guides and protects the evolution of life, form and consciousness on this planet. Without their constant support, life as we know it on this planet would be quite different; and humanity's growth-factor would be stifled and suffocated from the lack of adequate guidance and protection. One example would be the growth and development of world religions; all of them are the product of one or several members of this inner hierarchy. Another example is the rise of culture and civilization and the expansion of knowledge that science and the arts contribute to society. It is proper to say that we owe an enormous debt of gratitude to this inner hierarchy.

Of course, a hierarchy without a humanity would be incomplete, and vice versa. The two form two aspects of one whole human race, a race with an exalted destiny and which has a long way to go before that is achieved. The Masters work for the planet as a total group. Because their evolution has reached cosmic levels they do not see boundaries or separations as we do; nor do they work in partisan ways to exalt one nation or people over another. Their emphasis is on the 'group consciousness' of humanity. Certain unique individuals, because of the quality of consciousness that they have earned, are at times utilized by them for special work, but only for the evolutionary good of the whole. Thus, their sole emphasis is integral in nature and not centered on individuals as such. Of course, the reason is this is precisely the manner in which the soul operates. The souls of all humans are at-one; and this at-one-ment is an natural operational mode of consciousness of the hierarchy.

The members of humanity that pertain to the 'third sea' are called the upper-class of humanity; and FMW reminds us that they still work under the limits of subject-object consciousness. But because of their accelerated and dynamic movement upward they are the 'unconscious agents' of the Hierarchy, and essential in the work of bridging the gap, acting as a leaven in society and actually pushing the evolution of the race forward. The 'recruits' that the Hierarchy needs are to be found within this group.

Today there is a popular idea, which has some real basis in fact, that all life on earth is advancing through a process of 'critical mass'; that is, certain segments of society, because of their heightened vibration and level of consciousness, are influencing the rest of the race and bringing about a 'quickening' of the overall group mind. I see no reason to reject this idea and to ponder on it as both a motive for improved conduct and a method by which each person can make a difference, make an impact upon his environment.

On the esoteric side, an essential requirement for becoming a 'recruit' is to develop a SENSE OF ORIENTATION TO HUMANITY. The overall effect of this is to DECENTRALIZE the person, creating a predominate sense of the good of others, in place of one's self-goals. As this quality becomes thoroughly ingrained in the consciousness and temperament of the individual, his integrity of motives can be trusted and he can be entrusted with a more expansive field of service. In other words, the individual is dedicated to 'service' and can be accepted as an 'associate' or co-worker in the world-field. This does not entail just an idealism, but a habit of mind and conduct that is so ingrained that it is second-nature to serve others; without doubt and hesitation, without walls of separation, without selfish concerns, without any form of personal advancement - the life-orientation is focused on being useful to others' growth. This explains the acts of sacrifice and extreme dedication that characterize the lives of those who FMW calls the 'sustainers of civilization and burden-bearers' of this outer life.

One recent work that reflects this viewpoint has stated certain principles for public life:

1. Unholding the highest good.
2. Resolving conflict for the good of all.
3. Futhering cooperation for mutual benefit.
4. Sustainability for future generations.
5. Co-creative relationship with the natural world.
6. Upholding human rights.
7. Supporting sharing and personal initiative.
8. Honesty and personal responsibility.
9. Being an example of service.
10. Serving the whole and not oneself.

Each of these points could be a 'seed thought' for meditation, or used as a code of personal conduct and principles of self-expression that will never be violated. Without some guiding principles and values to ground our self-expression, there will never be a core of integrity developed, and life will just float on the surface of the common denominator of mass consciousness - which means that instead of raising the rest of humanity, we will contribute to the sinking down of humanity into the 'sluggish sea of ignorance'. Regardless of one's physical circumstances, an attitude of heartfelt goodwill and helpfulness towards others can emerge into our lifestyle and permeate our thoughts, feelings and activities. This is the soul's mode of being and must be adopted mentally and practiced physically if the race is to survive.

### THEME:

The theme of this day is 'decentralizing' the personality. By a daily effort to discipline and dedicate the personality to selfless acts of service, then we are cultivating the only quality that will usher us into the category of 'recruit'. Moving on the higher levels of 'love and intellect' is the only way to advance the good of the whole group. Once this perspective is thoroughly understood, then there is no other option but to move into this category.

"The fourth sea is of narrow limits, but heavily crowded with a large proportion of humanity. There are the quasi-intellectual, the semi-cultured, the mass that has become conceited with a little knowledge and does not know the saving humility of much knowledge. On this level are the senseless disputations fraught with emotion and passion. This is where the surgings arise that cause the turmoil of nations and classes. Yet there is some LIGHT here, and the energy generated by DESIRE, the latter to be sure, untrained and poorly directed, but still affording a force that eventually may be harnessed and guided. There still remains much hope for these despite their great folly.

The fifth sea, shallow and very constricted, is densely crowded with the greatest mass of all. These are the sodden ones, drugged from drinking the final dregs of passion, those who bear little of the burden, but who are themselves the great burden. This sea is murky with the stirred-up mud of the depths, so there is only a dim twilight of the self-conscious light here. Yet there is a degree of self-consciousness, and so this lower realm does stand above the animal, even though sinking in many respects, deep into the animal consciousness - and by this illicit union producing something lower than the animal." \*

### Comments:

This day's reflection begins with a reminder of the fundamental idea of the spiritual evolution of consciousness. The entire vast cosmos is a theater of evolution both on the physical plane, which science has recently discovered, and on the inner planes as well. The idea of evolution as given by science views the process as a purely physical process and phenomenon, considering the life-side of the process as a by-product of physical genetic changes and adaptations to the environment. According to science, behind the series of changes in the forms, is a meaningless panorama of endless changes - which is a materialistic view of the facts - leaving out any intelligible purpose. This is a partial, if not distorted view of the process.

Evolution as seen by esotericism is a dynamic idea giving insight into all the processes of Nature and integrating into a whole all the facts and phenomena within our knowledge. The very heart of spiritual evolution gives humanity a sense of hope and triumph over all difficulties and imperfections and limitations. The whole problem of the development of civilization is raised to another level. Our destiny is to unfold our innate divine nature through a comprehensive Self-culture; we are all in the process of climbing the ladder of perfection.

According to the esoteric teaching, the One Divine Essence which is present in each person is unfolding its potentialities and slowly emerging from a latent or germinal state into a fully functioning state, just as a tree is present and emerging from a seed. We are all designed by Nature to evolve into higher levels of competence and perfection. This is automatic in the sense that it is set-in-motion by the very structure of evolution itself, but it is not automatic in the sense that no personal effort and initiative is needed to bring it to fulfillment. On the contrary, it is precisely through our intelligent participation in the process that evolution is accelerated and enhanced a hundredfold. Growth is our very nature and a denial of that principle brings with it dire consequences.

The fourth level of consciousness does have its 'narrow limits', and much turmoil and strife that brings untold suffering and a slowing of human growth, but as FMW says, because there is LIGHT there is much hope for those in the throws of a desire-based state of consciousness. Let it be said that no level of humanity is outside of redemption, because we are all involved in the evolutionary process. Those younger members of society are precisely the ones who need to be correctly informed about the requirements for an accelerated growth-process. Unfortunately, not all are open to this information, and thus it falls on the older members to exhaust all its creativity and ingenuity to bring a cultural and spiritual renewal to as many as possible.

Returning to the idea of the sevenfold structure of the universe, our earth-bound minds cannot imagine the conditions on the higher planes, and what it means to work in more than three dimensions; and what makes matters worse, the physical world to which our consciousness is most confined at present is the thickest, the outermost plane and subject to the greatest limitations and illusions. Until we can penetrate further inwards the veils of illusion will not disappear. Living on earth is a tremendous challenge for any soul and takes both courage and the application of a multitude of skills.

Humanity as a whole comprises what is known as the fourth kingdom in nature; the fifth kingdom being the life of the soul itself. Entrance into that fifth kingdom is the next evolutionary step for humanity. In Christian terms it is called the Kingdom of Heaven, and it has many other symbolic names in both mystic and religious literature. When one looks out over the earth and contemplates the great technological strides that the last century has brought to the race, one is tempted to think that evolution is finally moving us out of the Dark Ages and into a new and glorious future. But a little reflection will sober our thinking, as we see the enormous spiritual gap that keeps humanity in a state of spiritual poverty and ignorance. Technology is a product of the subject-object consciousness, which although aided by the innate intelligence that produces it, is still within the world-field state of consciousness and still without a strong supportive influence from the intuitive levels of the soul - which alone provides Wisdom. To our human way of thinking, technology has not even begun to demonstrate its powers and we see the future as endless series of greater advances which will take us to the stars. Going to the stars is futile without the powers of the soul to navigate. The technology of machinery is only a partial victory for humanity and the lesser part. From the view point of the soul we have probably reached a level of demonstration that will hold us for quite a while. It is the technology of the soul that is the missing-link; and must be added to the equation of earth-life as soon as possible, if we are not to destroy even the initial progress that strokes our ego.

In recent times, it was the Jesuit scientist-mystic, Teilhard de Chardin, who reintroduced in Christian terms the esoteric truth of spiritual evolution. Chardin saw correctly that scientific evolution was a partial truth that symbolized the great reality of the evolution of consciousness itself. The condemnation by the Church of his views brought only a worldwide recognition of the validity of his insights, and ushered in something of a renaissance of this ancient principle. He took the premises of science to their ultimate logical conclusion - and arrived at the insight that all humanity is moving inexorably toward the fifth kingdom of the soul - which he termed the Omega Point of Christ-consciousness. Though outwardly condemned by the ecclesiastical structure, he never withdrew his premises and insights, and revealed an integrity as strong as steel - because it was based on his own mystic knowledge, a Gnosis which is categorically correct and cannot be ignored or denied for convenience sake, or the demands of a group-mind that still sees only darkly. It is men of this caliber that humanity needs in quantity.

It cannot be stated too emphatically that it is the fourth level of humanity, those who are quasi-intellectual and semi-cultured, who have the most urgent need of an inner spiritual training, who need to be quickened with the correct views of the ancient archetypal philosophy and yoga, that will free them from needless dogmas. It is not the materialization of consciousness that the masses need today, which a technological orientation tends to promote, but the spiritualization of consciousness, which only a spiritual orientation and methods will promote. Chardin reminded us that there is no separation between the sacred and the secular; but all secular modes of consciousness need to be raised into the sacred world of the soul.

### Theme:

The theme for this day is 'appreciation for spiritual evolution' and its practical applications for one's own livingness. When it is clearly seen that it is soul-growth that is required today and not just personality fulfillment, then the method of esoteric meditation takes on new meaning and the spiritualization of all attitudes and habits is the highest priority.

"Often it seems that the passing of the cycles will not give time enough for these to rise again out of the depths into which they have sunk. For nothing is more hopeless than the task of revitalizing the sodden leaf that has sunk to the bottom of the stream. And, with respect to those leaves that have not quite sunk to the bottom, the task is of immense difficulty. It is far easier to transmute active and powerful evil than to arouse consciousness out of the dreamlike trance of soddenness. Yet much can be salvaged, and so long as the SPARK is not completely extinguished, it is always possible that the Flame may be awakened anew. Those of the lowest sea scarcely know that the third sea exists and are utterly ignorant of the realms beyond the gulf. Hence the denizens of this region frequently turn upon their own leaders and, in their ignorance, often destroy the very ones who are their hope." \*

### Comments:

In this segment we are continuing to consider the fifth level of consciousness. It is the state of those who know practically nothing about the spiritual path and its values and laws and the science of how to spiritually improve one's life, and show no desire to learn about it. The real school of hard knocks is at this level, because the direct result of this absence of any definite knowledge about the nature of man or the inner constitution, leads to lifestyles and behavior patterns that characterize the cultural decline that the world is now experiencing. The great teacher of comparative mythology, Joseph Campbell, once remarked that the reason for the great moral decline, and confused uncontrolled behavior of this generation, is the lack of any governing mythology for our society. To investigate the science of spiritualizing life, that is, to search and find a viable philosophy and yoga to accompany it, is to enter into a mythology. The very work you are involved in, during this year's daily reflections, is that of creating a viable mythology - but hopefully a mythology that is based on an ancient science of spiritualizing human consciousness - and thus one that is comprehensive, profound and reliable.

The ancient term for this fifth sea of people, a sea that is shallow and constricted, is the HALL OF IGNORANCE. These members of the planet are 'brothers' who are not less at-one with us, and not less worthy of rescue and redemption, but the most needy of society. Once, Mother Teresa of Calcutta was invited to visit a large American city, and was taken to the districts of derelicts living on the street, where alcoholism and drug addiction was prevalent. She surveyed the scene with keen observation, and remarked that this was not physical poverty but an expression of spiritual poverty. It was a poverty of soul that was seen, in the midst of an enormous economic abundance of the richest country on the earth. The saintly nun was more than accustomed to seeing death, disease and poverty - but within that physical wasteland she could see a spiritual Light still flickering; and dedicated her life to serving that LIGHT in every act of compassion and help that she could creatively devise. It was a comprehensive act of at-one-ment with the divine principle within each person, expressed in physical acts of love through multiple acts of practical assistance.

Those who inhabit the fourth and third seas are those who belong to the HALL OF KNOWLEDGE, and those who comprise the second sea are those who belong to the HALL OF WISDOM. Using the teaching of reincarnation as a framework, there is symbolic way of viewing this division of humanity in the following illustration: 777 Incarnations.

\* Those who inhabit the Hall of Ignorance will work themselves through 700 incarnations.

\* Those who inhabit the Hall of Knowledge will work through 70 incarnations.

\* Those who inhabit the Hall of Wisdom will finish their work and graduate in 7 incarnations.

This is a scale showing the relative time it takes to rise from the state of primitive man to the cultured and civilized stages, and entering the final arena of final unfoldment and serving humanity with a spiritualized consciousness. It is only a symbol, not a factual time-frame.

In reading FMW's words it might appear to be a very pessimistic analysis and outlook for this group of humanity, with a sense of desperation at the enormous task of bring them out of the depths and salvaging those whose spark is not extinguished. As he says, in the passing of earth's cycles, will there be enough time to bring about a revitalization and redemption? Looked at from the viewpoint of spiritual evolution, there is always enough time and the task will be completed, because every soul is destined by nature to complete the course. In the round of earth's cosmic cycles and the enormous time-frames involved, there should be enough time for humanity to enter into its spiritual inheritance. According to the esoteric teaching, those members that do not 'graduate within the allotted time' will go on to become the higher members of another humanity on another planet - and so the cycles will continue. It is also an esoteric teaching that there are 60 billion units of consciousness assigned to evolve on this planet during its allotted evolutionary cycle. That seems to be the number that the planet can viably sustain both physically and throughout the cycle of spiritual development. At the present there are approximately 6 billion units in physical incarnation; with the rest waiting their turn on the inner planes. Thus there is no lack of work to be done, no lack of service to be rendered and a tremendous need for advanced members of humanity to take up the challenge.

A new mythology will have to include elements of the ancient truths that have guided human development for millenia. One of those essentials is the fact of reincarnation as a macrocosmic process and also a microcosmic method of furthering the soul's evolution. Reincarnation is a corollary of the primary teaching of evolution; without evolution there would be no need for a continuation of earthly existence. Evolution implies imperfection, and coping with imperfection is a major lesson that spiritual aspirants need to learn. One reincarnates precisely for the purpose of working out unfinished business through a development of spiritual qualities. A skillful expression of them in every part of life, conquers previous imperfection by imposing upon our life-expression a revised mode of operation that redeems the past and builds for a better future. Including within the framework of your spiritual mythology an appreciation of the incarnational process, will add both comfort and challenge to your attitudes, and insight to your dealings with others. Who are these souls with whom you are associated in work and relationships? Why are you with them and what needs to be fulfilled? What qualities can be infused into the relationship dynamic that will repair or redeem the past or enrich the present? What dynamics are present within my beliefs and behaviour that must be changed if any spiritualization is to be take place in this lifetime? Of course, it seems at times that imperfection permeates the entire spectrum of life-experiences; so what can be done? More often than not the very circumstances of your life are arranged so that karmic liabilities can be healed, new lessons mastered and greater service rendered.

An essential psychological skill required for a normal healthy life-expression and for spiritual growth is self-esteem and self-worth. Accepting one's personality self is the first step in accepting one's inner SELF, and the latter cannot work effectively with a personality that is stifled by inadequate self-image and no self-love. We cannot cope with and conquer the ubiquitous imperfection until we have cultivated genuine love for ourselves and the qualities of compassion, concern, tolerance and understanding that are the hallmarks of healthy self-esteem.

### Theme:

The theme of today is 'initiation into a higher level of consciousness'. We initiate ourselves! Through our own efforts we move up the ladder of evolution. Through our own efforts we pass out of one HALL and into another HALL. Through our own efforts we eliminate our liabilities and cultivate greater virtue and skill. Adopt the mythology of 'initiation' but make sure that it is a fanciful image of magical events that propel you into levels that you had not earned through your own work. We know we are initiated because we have worked!

January 6

"...Suddenly it dawned on me that a common mistake made in the higher meditation (ie. meditation for liberation) is the seeking for a subtle object of Recognition, in other words, something that could be experienced. Of course, I had long known the falseness of this position theoretically, yet had failed to recognize it. Here is a subtle but very important distinction! Then, with eyes open and no sense stopped in functioning (hence no trance), I abstracted the subjective moment - the I AM or ATMAN element - from the totality of the objective consciousness manifold. Upon this I focused. Naturally, I found what, from the relative point of view is Darkness and Emptiness. BUT I REALIZED IT AS ABSOLUTE LIGHT AND FULLNESS AND THAT I WAS THAT. Of course, I cannot tell what IT was in Its own nature. The relative forms of consciousness inevitably distort non-relative consciousness." \*

### Comments:

There is something about a 'zero' that is mysterious. When we look at our bank account we do not want to see that the current balance is 0, but if the balance registers a 1 with several zeros following it (preferable 6 or 7 zeros), then we are extremely pleased. What has happened? A simple symbol for nothing suddenly turns the lowest unit of quantity into something of great quantity; a figure which meant nothing by itself, is transformed into a value that has great power and potential for practical usefulness. By adding a seeming 'nothing' to existence, life's smallest units of energy can expand and be transformed. It is clear that the zero symbolizes an abstract energy that cannot be imagined, but that can be tapped into and utilized for the benefit of our concrete life-expression on the physical plane.

The 'zero element' in human existence is consciousness itself, noumenal power and value that stands behind the phenomena of life, without which the latter has no value in itself, and without which the latter would not even exist. To the objective world-field perspective, which perceives only concrete forms, the element of consciousness is elusive and mysterious, and to many people is just a 'nothing', a realm of unconsciousness that is equal to total annihilation. In other words, what is 'nothing' does not exist; the mind and all seeming functions of so-called consciousness are only the result of the nervous energy of the brain, a phenomenon of physical plane dynamics. Of course, the mystical experience is totally different. The mystics of the world are unanimous in their declaration that the phenomena of the physical plane are only a tiny fraction of the total reality of the universe, and that the Source of this total reality is infinite value and energy. When FMW tapped into the Source, he met with the same experience, knowing firsthand the truth that consciousness rules all planes and dimensions and is the very bedrock of the physical forms of the world-field.

The science of psychology states that there is an unconscious field of energy that determines human behavior; an unconsciousness that is deep and mysterious and a major factor creating our life-experience. The mystical philosopher accepts this as true, but extends the idea into domains that go beyond the personal mind, and enters into impersonal or transpersonal levels of consciousness, which are not readily available to most people, but are the foundation of the personal level. The field of transpersonal psychology which was pioneered by Carl Jung and now developed by several schools, is ushering the entire field of psychology into its rightful place - the human psyche and its relationship to the collective consciousness of humanity and to what is called the Oversoul, or the psychic energy that governs the planet and solar system. By tapping into these deeper transpersonal levels is what meditation and spirituality is all about. What does it mean to be a spiritual person if not to recognize and utilize in some way those qualities, powers and energies that are at transpersonal levels, enriching the concrete needs of everyday life with the spiritual powers contacted.

January 6

A sound spirituality always has some method of attunement with the inner planes. Profound prayer and meditation have been the traditional methods that pertain to a religious expression of spirituality; but being spiritual is not the sole possession of religions. Many people who comprise the various disciplines and avenues of service to humanity, such as scientists, musicians, educators, physicians and diplomats, express a spiritualized consciousness and enrich humanity with their enlightened work. FMW was a trained mathematician and philosopher, both fields that necessitate highly abstract thinking. And as he himself testifies, his very work was a 'meditation' simply by the fact that he was continually tapping into abstract thought - working on the very edge of transpersonal levels.

Typical forms of meditation connected with religious and esoteric methods are formed-based exercises: using the mind to focus on abstract energies through mental images, visualizations and personifications of ideas and energies. This is normal and needed. And also, most people are by temperament and training not comfortable with formless attempts to relate to the Transpersonal. FMW was specially equipped by both temperament and training to work at abstract levels. And even though he had to eventually invent his own peculiar technique, once he had worked through the theoretical understanding of the inner search, the final step was only a 'formless abstraction of the subjective element'. This was tantamount to adding seven zeros to a single digital unit; he went in one moment from a 1 to a 1 million.

He states that the higher techniques of meditation are not beyond making the error of focusing on, or expecting to experience a 'subtle object'; looking for some form of personality experience - a flashing light, colors, images..etc. The lower mind functions in this way, but the higher mind is at home in abstract meaning and value without the need for subtle object. And as he testifies, he had long known the falseness of looking for a subtle objectification of consciousness, and had committed the same error.

Suddenly, he sees the futility of this approach and in a state of full-personality-functioning 'abstracts' his way into the subjective realm. The subject-object field of consciousness is by definition a combination of the subject or the self, and the object or the physical phenomena that the personality encounters. The two aspects are inextricably intertwined - the noumena and phenomena that are inseparable to our world-field experience. By an act of abstraction he entered into the realms of the soul and eventually beyond into the divine spark that is the SELF. This was no superficial feat, but the greatest use of the mind that humans can achieve. FMW is truly a supreme example of the fact that mystical realms of consciousness are not inaccessible, and do not need a blanking out of mental processes or other personality functions. On the contrary, the excellence of his achievement is precisely that he entered into the Transpersonal without losing awareness of his physical plane environment and without becoming unconscious. All subtle objects are messages, but not the Messenger. Contacting messages is a needed and useful stage along the way: it can mean a registration of meaning and insight, resolution of problems and inspiration - all of which is essential to becoming a spiritual person. But until we have touched the hem of the Messenger, the journey is not ended.

### Theme:

The theme for this day's reflection is the need for 'spiritualizing our thinking'. Meditation itself is a mental process that requires that we focus on ideas and energies that exist at the mental level. Respect for the noble purpose of the mind and its usefulness in meditation is essential for success. Believing that the mind is somehow an obstacle and attempting to blank it out is a distortion of the truth and destructive both to the personality and to a healthy penetration into soul levels. Thus, appreciate the mind, develop it thoroughly and utilize it in your meditational work. It is your pathway to discovering the Transpersonal.



JANUARY 7

"Presently I felt the Ambrosia-quality in the breath with the purifying benediction that it casts over the whole personality, even including the physical body. I found myself above the universe, not in the sense of leaving the physical body and being taken out in space, but in the sense of being above space, time and causality. My karma seemed to drop away from me as an individual responsibility. I felt intangibly yet wonderfully, free. I sustained this universe and was not bound by it. Desires and ambitions grew perceptibly more and more shadowy. All worldly honors were without power to exalt me. Physical life seemed undesirable. Repeatedly, through the days that followed, I was in a state of deep brooding, thinking thoughts that were so abstract that there were no concepts to represent them. I seemed to comprehend a veritable library of KNOWLEDGE, all less concrete than the most abstract mathematics. The personality rested in a gentle glow of happiness, but while it was very gentle, yet it was so potent as to dull the keenest sensuous delight.

Likewise, the sense of world-pain was absorbed. I looked, as it were, over the world, asking: "What is there of interest here? What is there worth doing? I found but one interest: THE DESIRE THAT OTHER SOULS SHOULD ALSO REALIZE THIS THAT I HAD REALIZED, FOR IN IT LAY THE ONE EFFECTIVE KEY FOR THE SOLVING OF THEIR PROBLEMS. The little tragedies of men left me indifferent. I saw one great Tragedy, the cause of all the rest, the failure of man to realize his own Divinity. I saw but one solution, the Realization of this Divinity." \*

### Comments:

The mystic encounter is a unique one for each individual. Yet certain comprehensive effects are produced or precipitated within the personality that have profound consequences. The list of effects given by FMW is as comprehensive as you will find in the mystical literature, and is explained and elaborated later in his philosophical treatment of the mystical unfoldment. What is so striking is that the personality life is in effect no longer a dominant factor. It takes on only an instrumental value as a world-field vehicle. The predominant value is the new awareness which is cosmical in proportion, and it has radically altered the perspectives and values of the relative man. Nothing on the earth-plane is the same; all is seen from a new and higher plane of valuation that effectively neutralizes all earthly desires and substitutes values and a knowingness that encompasses the entire universe. Nothing can adequately compare to this new awakening, and so nothing that personality experience has to offer can regain a dominant position of importance. The world and all that it offers is seen with a vision of truth and clarity that forever destroys the glammers and illusions that so thoroughly permeate it. In an instant one goes from human consciousness to a supra-mental or superconscious state. To accomplish a movement from a three dimensional awareness, into an awareness that encompasses cosmic dimensions is a movement from one state of being to another, one order of existence to another order of existence. One has in effect entered into a higher stage of evolution above the human level. And thus, nothing can ever be the same. In the morning a person awakes as a human being; and in the evening that entity is totally transformed and is no longer a human being. Certainly he has a human heritage and component for purposes of self-expression; but the entity is radically changed. He was once born into the human family, but now has entered into a super-human brotherhood.

We humans are, as Plato once stated, still living in the cave with our backs to the light, and we are still refusing to even admit that the light exists; and all we see are the shadows that our own forms are projecting onto the walls of the cave. It is very appropriate to look deeply at those personages who are showing us the LIGHT, because they have exited the cave and seen for themselves and have lived to tell the truth, and thus prepared the way for us.

The fact that the personality was awake during this process and participated in the outstanding results of the inner penetration indicates that FMW achieved what is known as the state of "Isolated Unity". The Alice Bailey commentary on the Yoga Sutras of Patanjali gives the following explanation: "All meditation work, all moments of reflection, all affirmative exercises, all hours of recollection of one's true nature are means employed to detach the mind from the lower reactions and tendencies, and build in the habit of a constant realization of one's true divine nature. ... The isolation referred to is the detachment of the self from the field of knowledge, and involving of the refusal of the self to seek outward-going senuous experience and its standing firm in the state of spiritual being." \*

Having been established within Divine Nature, the realized man encounters what is termed by Patanjali the "overshadowing cloud of spiritual knowledge" or the "raincloud of knowable things". This was the library of knowledge conveying extremely abstract concepts that flooded the personality awareness of FMW. It is through achieving a profound detachment from the threefold personality that this overshadowing cloud is penetrated and registered at the personal level. A totality of knowledge become available. Another comment by Alice Bailey describes with accuracy the mystic effects unfolded within FMW as he achieved 'isolated unity': "The yogi is now aware of his essential omnipresence or that his soul is one with all souls and part therefore of the one essential unity, the one all-pervading life, the boundless immutable principle which is the cause of all manifestation. He is likewise omniscient, for all knowledge, is his and all avenues of knowledge are open to him. ... Neither space nor time can hold him, nor can the material form imprison him, and there comes for him the grand consummation given to us by Patanjali in his three concluding sutras." \* The final three sutras state that the Yogi conquers the three gunas (qualities of matter), and that time is transformed into the Eternal Now, and that the spiritual consciousness withdraws into the One.

How is this attained? The word attained is probably not the most appropriate, but from the personality viewpoint, it seems that we 'attain' everything. Nevertheless, we make our way out of the world-field and into the "cloud of unknowing" as the mysticism of Christianity terms it, by detachment, detachment, detachment and then more detachment. Meditation is a must, service is an absolute requirement. However, detachment is the open-sesame, the key factor that allows the impersonal unfoldment to occur.

The at-one-ment with the Self takes place when the Yogi arrives at a state of discriminating detachment, through utter dispassion, 'isolated off' or separated from the concerns of the material nature. Through a thorough dissociation from the three worlds of the body, the mind and the emotions, the process goes forward to eventual completion. As a person who functions on the earth, involved in human activities - walking, eating and sleeping, working and living amongst his fellow humans, he seems to be the same as all the rest; yet all the time he is not 'of the world'. FMW spent several years as a university professor after his illumination of 1936 and completed his major works as a legacy for others to learn from his experience. He describes how during his public lectures at the university, he would enter into the state of spiritual awareness, and be able to work in a dual fashion from both the personal level and the impersonal spiritual consciousness. Fine tuning and delicate balance were needed to achieve this, but his experience is testimony to the possibility of this sort of functioning.

## Theme:

The theme of this day is 'detachment'. The practice of detachment is a practical skill that we can all benefit from in ordinary living and professional settings. It has nothing to do with a lack of concern or a lack of involvement with others, or a lack of compassion. It involves a developed sense of proportion and perspective on what is really true and valuable in life. It is cultivated by a control of the emotions and thoughts; so that they reflect the qualities of the soul and not mass consciousness or the lowest expressions of the personality.

January 8

"Recognition of the SELF in its purity is Realization of Identity with absolute Emptiness, Darkness, and Silence, when viewed from the standpoint of relative consciousness. In point of fact this Emptiness is Absolute Fullness, but as such, never can be comprehended from the perspective of egoistic consciousness. In one sense, it is the 'thing in itself' of Kant. Relative consciousness deals with phenomena alone, and can never reach beyond phenomena. But the phenomenal world rests upon the Real or Noumenal World. **THUS IT IS THAT CONSCIOUSNESS OF THE SELF OR 'PURE APPERCEPTIVE CONSCIOUSNESS' SUSTAINS THE WHOLE UNIVERSE OR COSMOS.** But the latter is an outward projection. Behind the cosmos is the formless or Transcendental World. Within the cosmos is the domain of relative consciousness. From the latter standpoint the SELF appears as formless. Hence, the approach.... to the SELF from consciousness posited within the cosmos takes on the form of progressive negation of all identity with form until finally **IDENTITY IN THE FORMLESS BREAKS FORTH AS RECOGNITION.**" \*

### Comments:

The elements of this day's quote from FMW will be repeated in some fashion during the entire year. These ideas are essential to a mystic perspective, but not necessarily a religious perspective. Religions can practice a form of idealistic philosophy, or they may practice a form that is as earth-bound as any pragmatic position. These two diverse philosophical stances will form the subject matter of the entire year's reflection. It is important to emphasize that it is the idealistic position that will spiritualize a person's mentality and spirituality and guide a person into the subjective realm, where alone the Self can be found. Thus, we will continually repeat in one way or another, the idealist position - which is the basis for any valid Yoga or spirituality.

In yesterday's reflection FMW posed the question: 'What is there worth doing?' After the mystic breakthrough, and after absorbing the sense of the world-pain, only one great Tragedy loomed over humanity, which outweighed all other lesser tragedies - the fact that the mass of humanity had not yet realized their divine nature. The only effective solution to both personal and collective problems lay in this realization! Such a statement alone should provide enough 'shock value' to make us think twice about our priorities and values and what should really be our 'life-project', our strategy for living this lifetime. As we know, being involved in the world is both a necessary fact of incarnation and an integral part of the divine evolutionary plan. It is not a question of quantity of work or results, but a question of the quality of work and its overall effect on the cultural enrichment of the evolutionary growth of humanity. The most qualitative of all work is to forge one's personality into an instrument of the soul, and express the soul's qualities in all ways possible. This assures both one's own redemptive growth, and injects redemptive processes into the fabric of human activity.

Pamamahansa Yogananda, who was himself a living example of this redemptiveness, gives us his view on another saintly figure, Luther Burbank: "His heart was fathomlessly deep, long acquainted with humility, patience, sacrifice. His little home amid the roses was austere simple; he knew the worthlessness of luxury, the joy of few possessions. The modesty with which he wore his scientific fame repeatedly reminded me of the trees that bend low with the burden of ripening fruit; it is the barren tree that lifts its head high in an empty boast." \* The only option for the spiritual person is to breathe-out the qualities of the soul for the benefit of others. The divinely realized person can see no other life-expression - failure to do this is not an option. FMW could not have stated the question in a better and more forceful way: The way out of continual tragedies is to avoid the one great Tragedy!

Returning to today's quotation, it should be reiterated that the contents stated today are going to be the principle themes repeated continually throughout the year. Perhaps if these ideas are configured in outline-format a certain clarity about them will emerge:

1. Recognition of the Self 'is' identity with Absolute Fullness, beyond the personal realm.  
ERGO: This is a Reality that the personality cannot comprehend.
2. Relative consciousness deals only with phenomenal objects and can never reach beyond.  
BUT: The whole phenomenal world rests upon the noumenal world.
3. It is PURE APPERCEPTIVE CONSCIOUSNESS which sustains the whole cosmos.  
ERGO: The cosmos is a projection of consciousness.
4. Behind the cosmos is the Transcendental world.  
ERGO: From the point of view of the cosmos and the personal man, the Transcendental is formless - it is the only way in which relative awareness can imagine it.  
ERGO: The method of approach to the formless is the progressive NEGATION of all identity with form.  
RESULT: BY CREATING AN IDENTITY WITH THE FORMLESS, THE BREAKTHROUGH INTO RECOGNITION IS MADE POSSIBLE.

As you can see, this is philosophical mysticism at its most basic. All systems of mystical Idealism, both Eastern and Western, share these presuppositions in some way. If one is to nurture a mental framework that will lead to some kind of breakthrough into the subjective realm, then these principles are custom-made for that purpose. In the spiritual way of life, one cannot have the so-called best of both worlds - materialism and mysticism at the same time. A strictly materialistic mentality bases all goals, values and priorities on what is tangible and objective and most expedient. A mystically focused mentality reveres these around to reflect what is intangible, subjective and most qualitatively useful for purposes of enriching the spiritual wellbeing.

The well known Yogi-Avatar of India, Satya Sai Baba, in an interview with western scientists states the Idealistic position with uncommon wisdom: "All of this cosmos - the entire material universe, as vast an expanse as it seems - is just a flake of froth, a bubble, on the ocean of reality. And the mind which views it through its senses and tries to grasp and comprehend it - this mind is even bigger than the cosmos; it can eventually encompass and understand it. But even this vast mind is like a wavelet on the ocean of reality. You are the ocean. You're not the wavelet - you are beyond separation. You are everything - you are the ocean. ... We have to look beyond this constantly changing world of different names and forms in order to see the underlying, unchanging and immutable reality: the reality that always was, and always will be, the underlying unity which gives rise to all this diversity." \*

If this worldly life were all that exists, then one could in all logically consistent thinking consider such premises as meaningless and keep one's head (like an ostrich) buried in all the ordinary pleasures and worldly pursuits. Those who do not believe in the inner life of Spirit are perfectly and logically right in doing so. But luckily we know that this life is not the only life there is; a far greater and infinitely more real life awaits us and is our destiny. What is more logical for believers in the life of Spirit than to uncover the inner Reality?

### Theme:

The theme for today is 'Idealistic thinking'. It is proper, at this early point in the year, to adopt an acceptance of the Idealistic position. No other position reflects the truth about the spiritual world, and no other position will guide a person to genuine spiritual results. It is trite to say that our culture and society is materialistic; but it is true to say that this pervading materialism permeates our personal and collective psyche to a pernicious degree. One has to fight against its demands and ward off its advances just to maintain a semblance of spiritual focus and balanced living. Idealism is the way. Change your premises now!

January 9

"At this very moment I am again within the CURRENT which also is MYSELF. Speaking from the standpoint of the individual consciousness, I shall write of It, as much as I can convey in words.

I had been doing a little manual work, and at the moment was stooping and looking at some gravel that had been carried from a distant valley.

While doing so I sank into a brooding state and seemed to retreat to a distance where there was a profound, palpable, and pregnant SILENCE. I attended to This as to a Voice and received the value of a Communion.

There were no words, no ideas, nor any other form, yet one might say, It was the very essence of Sound or Meaning. It was utterly satisfactory and filling.

It was the very Power that makes all things to become clear.

Again there flowed the CURRENT of gentle Joy that penetrates through and through." \*

### Comments:

This segment is reminiscent of the experience of a Christian mystic named Brother Lawrence. He was a monk who exhibited a remarkable ability to remain in a state of inner communion with the Divine - everyday and in all circumstances. He confided to his fellow brothers in the monastery that when he was sixteen he was contemplating the falling of leaves during the winter, when suddenly he was transported or transformed; and ever since was capable of enjoying the inner communion. A short transcript of his explanations to a fellow monk can be purchased at most metaphysical bookstores; it is a simple but profound description of a deeply devout person who without pretension KNEW that he was at-one with the Divine.

There is no doubt within FMW that his very IDENTITY is the same as the CURRENT. He knows with certainty because he cannot deny his very Self. Knowledge that comes from a penetration into the subjective realm has no quality of doubt or uncertainty; rather it is direct and categorical, an assurance that cannot be denied any more than one's existence can be negated. Esoteric sources would categorize this level of knowledge as belonging to the Buddhic Level of consciousness. This is a field of expression the lies beyond the lower mind and the causal or abstract mental level. The only state of consciousness which transcends and embraces the Buddhic consciousness is the Atmic level, where lies the very core of one's divine potentialities.

It is instructive to remember that all the vibrations of a higher plane have their own life on that plane, and when they filter down into the physical brain lose much of their impact and full potency, due to the lower vibrations of the physical plane. Much distortion is the result of this transfer of energy from one plane to another.

On this occasion, FMW could find no human vocabulary to describe or explain the inner communion, because it was of another ORDER of existence. Philosophers use the word "incommensurate", which conveys the idea that there is no way to measure one reality with another - just as one cannot communicate the quality of color to someone born without sight. The manifestations of Buddhi in physical consciousness are faint reflections of an indescribable radiance. As I. K. Taimni states: "When a Yogi rises in Samadhi to the Buddhic plane after transcending the mental body, he becomes conscious of a new world full of tremendous bliss and knowledge and in comparison with the sea of bliss in which he finds himself bathing, even the bliss of the Heaven world (causal level) pales into insignificance. Words fail to describe the bliss and the transcendent knowledge of the Buddhic plane and ... all the mystics and seers who have obtained even a glimpse of that plane feel utterly helpless when they try to give others some idea of the beatific vision they have seen. When the vibrations of the Buddhic plane are stepped down into the physical brain, they lose much of their intensity....Thus the direct insight into Truth becomes merely all-embracing compassion...intuition and knowledge of the inner life."

Just as the mind is a multi-functional faculty, with reasoning, memory, observation, analysis and judgment, similarly there are different modes of functioning of the Buddhist faculty. The simplest function of Buddhi is that of understanding. This is not a mere combining and coordinating of impressions and facts received from the sense organs, as the mind operates; but a genuine function of intelligence.

And 'intellectual' is someone whose mind is well developed, loaded with facts and can operate almost computer-like easily and effectively. The man marked by 'intelligence' is he who can understand the significance of things, distill both knowledge and experience into an essence known as wisdom. The person of intelligence 'sees things as they are'.

Another function of Buddhi is essential to treading the spiritual path: discrimination. It is impossible to break into the world of Reality, if one is lacking the ability to discern between the world of illusions from that which is Real. Waking up spiritually happens long before a mystic breakthrough into higher consciousness takes place. A recognition of the truths of the spiritual life is a function of Buddhi, not the mind. Some people understand these truths as if instinctively, while others have a built-in prejudice to all things spiritual, considering them absurd and unconvincing. Until intuition is developed, a person will not see spiritual truth. A materialist is comfortable in an intellectual disdain for the spiritually oriented person; but the intellect is not the final judge in these matters. Buddhist awareness which is unconsciously functioning within the personality, brings with it a certainty that is not swept away by arguments from the materialistic perspective. It is unfortunate that those who are spiritually aware do not explain their convictions in words and concepts that help the struggling materialist. However, presuppositions and prejudice on both sides are the product of unconscious forces: on the one hand, the Buddhist principle is subtlety infusing a spiritual discernment; on the other hand, the lower mind is in command, dominating the perspective with concrete facts and all the concerns of the world-field. The dominance of the mental function has created a scientific and technological world; and has also placed humanity and the planetary ecosystem in lethal jeopardy.

It is Buddhi that not only enables us to recognize the truths of the higher life, but also gives us reliable guidance in resolving the ordinary problems of daily life. Reliable guidance in both our work and relationships is one of the most pressing needs of the cultural confusion and the problems arising from an absence of spiritually based values and goals. The right way of doing anything includes the right end, and the right methods, and the right timing for the right purpose. It is the mind that works out the practical details, but it is the inner wisdom that sees the correct rationale behind the process and the inner purpose at work - which could be a purpose quite different from that which the mind suspects, as it views the matter from a superficial and worldly perspective.

To what extent the 'Unity of Life' is sensed at the personality level depends on two factors:

1. The degree to which the Buddhist vehicle is developed.
2. The degree to which the passage between the personality and the higher planes is open, and the inner knowledge can filter down into the mind.

Many factors can block the higher wisdom, such as our selfishness, dysfunctional behavior, worldly-mindedness and general lack of personality control and maturity. Thus, the work of personal purification through emotional healing and mental housecleaning is a basic requirement. Hint: There is a definite connection between the Buddhist vehicle and deep devotion.

### Theme:

The theme of this day is focus on the 'need for discernment' as the essential component in one's spiritual toolbox. The Buddhist element in life is the instrument for recognizing spiritual truths. Using the mind only we see ourselves as separate from others, and we identify with the body, emotions and concepts and our interests clash as we fight to gain our separate ends. Yet with the help of Buddhist Intuition we grow in the consciousness of brotherhood, in spite of the apparent diversity and conflict of interest - a feeling of sympathy with all beings gradually emerges. To discern correctly is the function of the soul, who lives at the very heart of the Buddhist Plane. The comprehensive intuitive insight of the soul sees the 'unity of life'.

"Life in the CURRENT OF JOY is not the special prerogative of a small handful of men and women in the world. There are many living who now could Realize themselves as one with the Current, and ultimately all can do so in some Day of Time. Actually the Transition is not so difficult. Yet a lot of hard work has been put forth in the wrong direction through defining the Search in terms of complexity. It is as simple as turning from the object of, to the subject to, all relative consciousness, PLUS THE SPONTANEITY OF THE SELF.

Probably the most important difficulty which has made Recognition a rare event is a characteristic in our type of consciousness. The focus is placed upon the objective content of knowledge. Development in this sense involves an ever greater and greater growth in complexity.

Hence, when man first learns of a Transcendental Consciousness and he seeks to realize This, his first effort, rather naturally, is in the direction of a more complex ideology. The greater the intellectual evolution of an individual, the more likely is this to be the case. And this explains 'why' it is so often just the able men who have the most difficulty in effecting the Transition.

Now, the effective focusing of consciousness is precisely in the DIAMENTRICALLY OPPOSITE DIRECTION. IT IS TOWARD THE SUBJECTIVE MOMENT IN THE SUBJECT-OBJECT MANIFOLD, AND THIS POSSESSES THE SIMPLICITY OF A POINT." \*

### Comments:

There are in the world today, many spiritually oriented people, who have started careers in the secular sector and were very worldly-minded, totally preoccupied with the objective world and its values, until some event caused a radical change in their lives and forced upon them a complete reorientation. It is common for people over 50 to attempt to simplify their life and perhaps attain an early retirement; or at least a change of careers that allows for more quality living. In one way or another time and circumstances bring both external change and internal reevaluation. This is both right and necessary as a lifetime progresses.

In the spiritual journey, simplicity is a valued quality. When simplicity graces our entire life-situation, then we do not have to fight the physical clutter of many possessions, or defend complex ideologies. A few well thought-out principles and premises, that are lived to the fullest, is sufficient to grow spiritually and fulfill a worthwhile purpose in serving others. As it has been stated before, the premises of Idealism are at the very heart of a spiritual approach to life and existence. The principles that place CONSCIOUSNESS as the sole source of the phenomenal world, and place one's own Self as a unit of Consciousness within the whole, are enough to take us to the hinterland of Nirvana - provided they are followed to their ultimate logical conclusions. Consciousness comprises all spiritual qualities; and when we select only one or two - such as Love or Wisdom - and follow it to the utter limits with intensity of conviction and life-expression, we will land on the farther shore.

As FMW tells us, life in the CURRENT is not the special prerogative of a chosen few, but is meant for everyone. It is not so difficult as it may seem, but we have complicated the process with unnecessary complexity and ideology. Just consider the distance from the Self that the various 'theologies' of the Christian denominations have created, and imposed upon their adherents! For most modern people it is the UNLEARNING of previous complex ideologies that is the hard work, plus the NEW LEARNING of those techniques that will build the correct mentality and spiritual practices (such as meditation). Turning from the objective field to the subjective realm is a radical movement, that goes against the grain of our built-in habitual thought patterns. As it was stated yesterday, here is where the spiritual intelligence of the soul must take precedence over the intellectual efforts of the lower mind.

The statement that to effectively enter the subjective sphere it is necessary to REVERSE DIAMETRICALLY THE DIRECTION in which consciousness is focused, will be repeated in numerous way throughout the year. This deserves constant pondering and practice because it is forgotten, covered over, disguised or just plain ignored, in favor of complicated belief-systems that focus the attention on the OUTSIDE and create a dynamic in the wrong direction. We are already extroverted to the extreme, and need no further concentrated efforts in seeking outside of ourselves for THAT which can only be encountered on the inside. It is time to become an introvert - not in the intellectual sense of living in your mind, and filling it with more dogmatic fallacies or complicated fantasies - but in the sense of consistently relating to one's spiritual nature with love, joy, a sense of trust and gratitude, and relying on the knowledge that all manifestation in the external world is derived from and dependent upon that inner Presence. To be sure, your own personality actions is constantly creating a cause and effect dynamic that brings about your life-experience and all your possessions; but the very existence of your personal life-expression hangs upon the THREAD OF CONSCIOUSNESS, without which it would disappear. This is the primary fact of one's existence! To encounter it one must refocus!

The esoteric literature provides numerous strategies for refocusing one's whole attention on the subjective sphere, one of which gives a 'hint' through these six words:

1. RECOLLECTION: Which symbolizes and results in meditative concentration.
  2. RESPONSE: Which symbolizes the actual interaction between soul and personality.
  3. RADIATION: Which symbolizes and results in sounding forth soul energies and qualities.
  4. RESPIRATION: Which symbolizes and results in physical-plane creative work.
  5. RE-UNION: Which symbolizes and results in Communion or At-one-ment with Spirit.
  6. RE-ORIENTATION: Which symbolizes and results in a clearer vision of the Divine Plan;
- and thus a return to the starting point with a more indepth expression of the six processes.

This cyclic process embodies the very essence of a subjective, introverted style of life, that places a high priority on contact with the soul and a detailed interaction between the inner and outer sides of life. A life saturated with these processes is what FMW would appreciate and approve of, because they place a person 'at the center' of their being, not on the periphery. A surface-based lifestyle is what our culture advocates and sanctions, considering it the 'real thing' of human existence and the ultimate in earth-living. Nothing could be further from the truth as it is considered from the spiritual perspective. Not very many people are ready for a refocusing movement, but many could go very far in this lifetime by accepting these SIX WORDS as their simple strategy. In fact, one could take 'one word' at a time, using it as a life-process for an extended period - say a year at a time. At the completion of a six-year cycle, each year building upon the other, the accumulated effect would be an enormous re-training of the person with a subsequent heightening of the vibration of the total personality. The end result would be that all six words would become built-in skills or levels of competence.

In the coming decades and throughout the new millenium, these six processes will be scientifically and systematically taught to humanity. Just as in our worldly endeavors we expect 'results' and not just rhetoric, so also in spiritual matters it is results that matter. FMW shows us from his own experience that proper results do not depend on complexity, but on concentrated focus in the direction of the Self. We are told that the 'subjective moment in the subjective manifold...possesses the simplicity of a point'. Our primary task is to make contact with that 'point', and only by an introverted refocusing can we expect results.

### Theme:

The theme for today is "simplifying one's lifestyle'. This means a simplification of one's whole approach to the spiritual life, eliminating excess mental debris from ideologies that stuff the mind with concepts but do not 'refocus' the mind on the soul and create a dynamic between the personality and the soul. If it refocuses your attention on Spirit, keep it. If it just clogs the lines of communication and does not promote harmonization of the soul and one's personality, then discard it.



"As the lower cannot command the Higher, the individual ego is not lord over the Universal SELF. Hence, from the individual standpoint the Realization is spontaneous and thus is often called an act of Grace.

The SELF, which it must be remembered is Identical with Divinity, does not stand within the causal sequence. Consequently, strictly considered, Realization of the SELF is never an effect of causes set up by the individual man acting in space and time.

The latter through his effort prepares the candle, as it were, but the FLAME is lighted through a spontaneous act of Spirit.

But here is where Love enters in the highest sense, and Love is not constrained by the causal law which governs within space and time. Yet Love never fails the beloved.

This Love excludes none, for - "I Spirit deny none of My children.

Such is not my nature.

Ever waiting, above forgiveness,

I pour Myself in through the opened door."

Practically, the spontaneity of the SELF works through Man to man, though it cannot be said that It manifests in no other way. ... The Guru, if He is in fact a Guru in the true spiritual sense, is Divinity. Such a Man can light the Flame. The aspirant should seek his Guru in his inner consciousness and turn to Him as to Divinity Itself." \*

## Comments:

This segment can be studied almost line by line for a wealth of information:

The lower side of life cannot forcibly command a response from Spirit.

ERGO: The act of liberation comes from the initiative of Spirit, when, where and how it designs to create the transition.

The reason for this is that the personality exists in the space-time manifold, which is a different order of existence from the Self. Spirit functions according to Its own principles.

ERGO: Worldly cause-and-effect is not an authority over the Inner Life and cannot coerce It.

The personality has its own responsibility, to become a competent instrument of Spirit through its own discipline and developed self-expression of the qualities of the Spirit within. The personality is in no way to be depreciated or considered a passive slave of God and the soul. On the contrary, it is designed to be a competent co-partner, who can implement the plan and purpose of Spirit with the utmost skill.

ERGO: THE TRANSITION COMES AT THE RIGHT TIME, IN THE RIGHT PLACE, IN THE RIGHT WAY AND FOR ALL THE RIGHT REASONS - ACCORDING TO THE WISDOM WITHIN.

It seems that there is one exception to this principle; it is the special case of LOVE ENERGY. Like all transcendent energies, Love is not 'constrained by the causal law', but fortunately it takes an active role in the spiritualization process as well as being a KEY THAT OPENS THE DOOR TO RECOGNITION. Love is the cohesive energy of the cosmos and nothing functions without it. As a person 'loves' the love-energy, and 'loves' wisdom, truth, joy, service to humanity etc. then does Divine Love Itself create its own dynamic response to that human unit of consciousness. As a person lovingly expresses tolerance, goodwill, generosity and compassion, then the Divine Love begins to animate and participate in that earthly work. It is said that to find the spiritual path, a person must first become the path. This is a quite clear definition of the need for the embodiment of spiritual qualities. When you are the very living embodiment of one or several transcendent energies, then you do not have to search for the spiritual path - and nothing can separate you from the path - because the path is not an ideology, not a religious dogma, not a ritualistic practice, and certainly not a physical location, but the integral quality of your state of consciousness. If one's consciousness is imbued with Divine Love, then the Recognition is not far away; the candle has been prepared, the inhibitions have been eliminated, and the inevitable flashing-forth will occur in due season.

Another logically consistent principle stated by FMW is the place and purpose of the Guru in treading the spiritual path and especially the act of Enlightenment. The Guru that is of first and foremost importance is one's own Divinity. It is the Divine within that is the principal authority in one's life. The additional help which comes to us in the form of a certain embodiment of the Divine is basically our brother who has chosen to work with us, and guide us through the path of discipleship. Either through a karmic bond, a personal choice to accept us as a disciple because of our potential, or perhaps both reasons, the Guru is that individual who is imbued with Divine Consciousness and has the competence, the authority and the mission to take us to the next level of consciousness - and eventually into the Divine Itself. You may know him consciously or subconsciously. He may reveal himself physically or through a psychic contact - or maybe not at all. As FMW states, such a one can 'light the Flame', and the aspirant should seek him and 'turn to him as to Divinity Itself'.

Once again, this is a very clear 'hint' at one of the dynamics of the inner life. Just as we cultivate friendships on the physical plane which bring us a whole variety of support and help, so also there is an inner counterpart that observes us, monitors our progress, and provides us with the support and teaching that is appropriate at the right time. True friendships are characterized by a genuine sense of love and understanding; true spiritual bonds should be developed according to the same pattern - keeping in mind that the Guru functions with a divine love and an impersonal approach. This means that He is not concerned with your personality desires; but cares only for a higher level of vibration, and whatever it takes to achieve a greater expression of the soul's potential and unfoldment. At any rate, it is through love that the bond grows: trust the Guru, love and honor Him, work with utter commitment to bring about a sanctifying bond between you. Such a devotional attitude has nothing extreme about it, except its quiet and persevering honesty. No one will ever know you have a Guru - because your relationship, in all its intensity, is hidden and beyond the gaze of the worldly.

The Guru-disciple relationship is very significant and should be taken very seriously. In this regard certain principles should be stated that clarify what it is that the Guru is expecting of the pupil, and hence the strategy that every aspirant must utilize in his development:

1. A Guru has to accustom a pupil to raise his rate of vibration and become stabilized in it.
2. He assists the aspirant to effect a repolarization from the personality to the higher Self.
3. He monitors the student while this inner building is progressing and assists in the vitalization of certain Chakras or force centers.
4. He superintends the physical plane work of the student and makes records of the inner effects of the spoken word of the student to ascertain the "note" of the pupil's earthly livingness.
5. He enlarges the consciousness of the student in various ways, opening his capacity to contact other rates of vibration other than the human.
6. He prepares the pupil for the first initiation or a higher initiation, and teaches the pupil to work in group formation, with group consciousness, for group-centered goals. It is a fact that objective service must keep pace with the subjective growth. Only when the two are seen together and approved are the necessary steps for contact permitted. When the pupil has purified himself and is vibrating adequately, nothing can withhold all knowledge from him.

### Theme:

The theme of today is developing an 'awareness of the Guru', an awareness that we are monitored and a choice is made as to our usefulness to humanity. We qualify ourselves through diligence and application to our inner work, especially our meditational contact with the Self and the inner Ashram. As a person meditates with occult accuracy, an alignment is effected between the three lower bodies and the Self. When the correct correlation is attained, the Master can work with us. Self-effort and comprehending applications of principles are the key.

"Language is the creation and vehicle of egoistic consciousness.

It is imbedded in the subject-object relationship. Speech or writing as from the perspective of the SELF involves unavoidable obscurity, analogous to that which would be found in attempting to express abstract thought in the very concrete language of a primitive people, but in the former case the difficulty is very much greater. Only in the SILENCE can the SELF be Known as It is, and this is not 'knowing' in the subject-object sense.

Now, from the egoistic or 'self-conscious' standpoint language can be used correctly. But in this case the expression is 'about' the event or reality as seen from the outside; it is not the event or reality itself.

Expression as from the SELF, which is expression in the Current, IS THE REALITY. Necessarily there is a mystical quality in the latter, but not implying irrationality in the sense of anti-rationality. In fact the SELF IS REASON, while all external reasoning is but a reflection of that REASON, and in most cases a very poor reflection indeed." \*

### Comments:

The key to this segment is the sentence: "Only in the Silence can the SELF be Known as it is, and this is not 'knowing' in the subject-object sense." The entire quotation revolves around the fact that the act of knowing according to the personality's principles is completely distinct from the mode of knowing according to trans-personal principles. Because these two realms are different orders of existence, there is very little that can be done to bridge the gap between them. When Jesus spoke 'about' the Kingdom of Heaven it was precisely through analogy that he expressed himself. He had to use analogy ('...it is like this and this...') because there is no way to make a direct comparison or description of one order of existence for a person who lives only in another order. A human being belongs to the fourth kingdom in nature. The Kingdom of Heaven is the fifth kingdom - the realm of the soul. Just as a human cannot communicate adequately to the animal kingdom what the 'reality' of humanness is, with all its understandings and creative capabilities; in the same way, to the human consciousness, the God-realized individual cannot communicate adequately the 'reality' of THAT which is beyond the physical and mental planes. There is a factor of incommensurability involved. And thus, the Divine embodiment uses every conceivable comparison to approximate the meaning of Heaven without too much distortion. To the animal consciousness, the human is a supreme master who is godlike and works the most stupendous miracles almost without effort. To humans the Superhuman consciousness is of the same quality, something beyond the domain of earthly existence. And yet, every human is potentially a Superhuman, because the Divinity expressed by the latter is the very essence of the former. It is time for humanity to bring its entrance into the fifth kingdom. The fact that the race is in an accelerated process of becoming polarized mentally, is an indication that a major leap forward is in motion. This is why the proponents of New Age metaphysics claim that radical changes are arriving in this millennium - there is a sense of impending or imminent unfoldment of the race's spiritual capabilities.

If it is only in the SILENCE that the Self can be known, then what strategies for the higher Yogas, and what changes in lifestyle are best fitted for entrance into the Silence? This question brings up the basic issue of what it takes to facilitate the mystic mentality and one's movement into the subjective realms. If the 'Silence' is the term used to describe the essential 'aire' or environment of the inner knowledge, the womb of the Self where all knowledge is born, then the personality must somehow, in its demeanor and lifestyle, reflect a 'silence' that allows for the second birth - the mystic encounter with the Self. It does not seem that the usual hectic and chaotic conditions of the world's major cities realistically provides the proper environment that fosters those conditions for human consciousness to enter into a knowledge that is 'not knowing in the subject-object sense'. Those conditions must be proactively created.

The professor of world religions, Huston Smith, in his work "Forgotten Truth", speak of the similarity in both science and mysticism to drop usual language, concepts and images, when speaking of the supermental levels, or the subatomic levels. He says: "A Something that excludes nothing save distinctions we cannot begin to imagine any more than we can imagine light that is simultaneously wave and particle, electrons that jump orbit without traversing the intervening distance, or a particle that passes through alternative slits simultaneously without dividing. But if physics does not stop with the image-able, need metaphysics? Physics can relinquish imagery because it still has mathematics' terra firma to walk on. Metaphysics lacks this support. It reaches a point where, numbers long ago having been abandoned, thought itself faces a drop-off. There are some who mistake this point for the end of the world; whatever can be neither imaged nor coherently conceived, they argue, does not exist. But truth does not need us and is in no way dependent upon our powers of conception. There are regions of being - the unimaginable perfection of totality is at the moment the case in point - that are quite unrelated to the contours of the human mind. The mind is comfortable with facts and fictions. It is not made for grasping ultimates." \*

With this eloquent statement to contemplate, we once again return to the basic idea that the transpersonal and transcendent levels are different orders of existence - superhuman domains - and yet these very domains are integral parts of our human constitution. We live as a personality because of our total dependence upon the trans-personal. The lower level of our existence does not control or coerce the higher; it is the reverse that is true. And thus our earthly experience is a fragmentary one, which contrains us to believe in the myth of separateness; when all the while we as entities of higher consciousness KNOW that there is no separation, no boundaries between the various members of the human race, and no reason for our separative behavior - except for the fact that we labor under the duress of illusory blindness. If the human constitution were not designed to open itself like a flower to the sun, and become receptive to the rays of the Eternal Sun within, we should be condemned to an eternal darkness with no hope of any redemptive process, or progressive Enlightenment unfoldment. Thus, we exist in a dual framework that must eventually become a unified field of consciousness that embraces the total continuum - a being who lives and acts and knows within the SILENCE.

There is always a minority of individuals who are actively working toward effecting this unification of the higher and lower phases of consciousness. This group carries no 'card' to define its membership and collects its members from all segments of society, crossing religious, cultural and racial categories, to create a diverse task force of pioneers. It is not survival that is their priority, nor any of the myriad categories of worldly occupations - although they most likely have careers in disciplines that positively impact and benefit others. Their search for the subjective side is rooted in a conscious effort to build the objective side of the human experience; they seek to find the sacred in the secular and blend the two. As this group of pioneers embodies the REASON THAT IS THE SELF, and reflects it in the 'reason' that is their earthly livingness, the doorway to the Self is made a little wider for the majority of the human brotherhood who are still unaware of their primary destiny.

### Theme:

The theme of today is building a 'new lifestyle' that makes room for meditational practice and proactively creates those conditions that focuses our attention on the requirements for entrance into subjective realms. We might have to ask some serious and pertinent questions about our degree of commitment, our values and goals, our overall attitude to the inner life, and what it will take to maintain a persistent focused attention in this direction. Are you at a time in life when the soul's life is so far away that it is either irrelevant or does not exist? Or are you at a place in life where the only value that really makes sense and has any meaning is the subjective side - and that alone is your priority? We will build in accordance with that which is more real for us.

"What the SELF, together with Transcendent and Cosmic Consciousness, actually is, can be known only through Recognition or 'knowledge through Identity'. He who knows can speak and be understood by another who knows; but others at best will feel something or sense a LIGHT that attracts them. They may find induced in them something of the great Joy and Peace. All of this becomes strong evidence that the Kingly Knowledge is, and thus builds a presumption of the reality of the Goal to be sought. Then one here and one there, and We hope many may be stirred to a desire to KNOW IN THE INNER SENSE. And that desire must be planted in the soul before the Awakening can take place.

There is a shifting of standpoint in the use of 'I' the SELF, the egoistic or individual man, and the 'We' employed at times.

Metaphysically, I am the ONE WITHOUT A SECOND, or more strictly, 'I AM NOT-ONE AND NOT NOT-ONE, AND THERE IS NO SECOND'.

Yet while this remains eternally true, I am in the reflected sense, the egoistic-one-among-others. Strictly the egoistic 'I' is 'I am I and none other'. It is the 'none other' that makes a barrier to higher consciousness.

Now, there is between this and the highest metaphysical level another level or state, in the sense intermediate and yet also beyond, since it involves real Mastery, where I realize Myself as 'I AM I AND YET ALSO OTHERS'. It is in this sense that the 'We' is employed, spelled with a capital 'W'." \*

### Comments:

Even though the Self is beyond personality knowledge and must be attained through an act of inner 'identification', our personality is not a barren wasteland devoid of all indications of the light and quality of Spirit. On the contrary, it is constructed to be a haven and temporary home for the workings of Spirit, and an instrument for constructive and creative activity that mirrors the archetypal patterns of Divine Mind. Thus, even though most people do not experience an 'induction' of spiritual energy that gives them a taste of mystical knowledge, they at least are stirred and motivated by thoughts and feelings that go beyond simple logic, and explanations that are based on simple physical phenomena. There are those who do get a dose of mystical Joy, Peace, and Love...and that is fortunate for it builds within them a greater attraction for the final transformation. As FMW states the 'desire' for the awakening must be planted within the soul before real progress can be made.

Subjective criteria is O.K.! That is, it is perfectly acceptable to attune to and accept your sensitivities about things, and draw conclusions. Using one's subjective equipment is just as important as the objective bodily equipment that we must learn to use as we develop. When that is denigrated and despised, then not only is the self-esteem damaged, but the functioning is put on 'hold', and perhaps stunted for several years. Use it or lose it. This applies to the mental realm just as much as the physical. Our innate resonance to people, places, things, events and ideas, must be refined to a point where we can 'feel and act' on signals without any sense of weakness, inferiority or illogicalness. Our multidimensional equipment presents us with a unique built-in 'resonance system', which when functioning properly, will alert us to the inner quality, value, meaning and nature of the happenings around us. It is our basic sub-conscious, subliminal filter and detector, evaluating the surroundings. When we use this same function and skill to search for guidance and material that enriches our consciousness, then we are functioning wisely and resonating to the subtle gestures of the soul that is urging us on to build a pathway to the other side. As FMW says, when we have some success in this regard, especially when we have strong inner evidence that the Gnostic Knowledge exists, then we are definitely on the right track. A presumption that the Self is a real goal that is attainable is not against logic but the full exposition of logic taken to its rightful conclusion.

In the second section of this day's quote from FMW, there is an attempt to separate three different senses in which he uses the word 'I':

1. The SELF, which is the highest level of consciousness.
2. The self, which is the lowest level of consciousness.
3. The WE, which is an intermediate level which includes the mastery of the Self, but has the quality of inclusiveness of humanity.

FMW speaks freely from all three standpoints, which means that he has mastered the continuity of consciousness. The technical explanation for this is that he has fully constructed the channel between the personality and the SELF, which is called the Antaskarana in esoteric literature. This continuity of awareness is the goal of spiritual evolution. Of course, when we reach that goal, the base of reference changes radically, the personality takes on a solely instrumental role, and the higher knowledge is in full control. This is why most sages do not speak at all about the personal state of awareness, because they have superseded it; it is no longer a factor in their existence and livingness. Of course, the body does not cease to exist, and awareness of the phenomenal world does not cease. The new awareness is in command and control and all is seen with a 'noumenal' perspective. As one sage states: "It should be clear that the identification with an imaginary, independent, separate entity must totally disappear before there can be awakening or enlightenment or liberation. The mistaken identity must first be given up before the true identity can be assumed. What is false must go, before what is true can come in." \*

FMW speaks extensively about his own transformation (which will be covered in the coming months), and he has the same viewpoint as the one just quoted. But what many sages do not say in their instructions is that to come to the 'breakthrough point' of mystical knowledge, it is necessary to build the right instrument. Therefore, even though the personality is not the true and real SELF, nevertheless, it is the vehicle through which the Transpersonal consciousness must sound forth. And this means work! It takes dedicated work to bring about the right conditions: the right karma, the right vibrations, the right amount of higher matter built into the subtle vehicles...etc. An old adage about discipleship and initiation states: 'The disciple knows because he works!' The 'rainbow bridge' is built on a day-to-day basis. The channel is constructed by applying the knowledge gained to the daily tasks, challenges and endeavors that confront the aspirant. Only as theory is transformed into practical competence is the 'great work' accomplished. From the perspective of the SELF no mystical awakening can be achieved or 'attained', because the phenomenal self is not considered a real, substantial entity that is independent from the noumenal reality. Our commonsense earthly experience dramatically tells us that there is an evolutionary growth in the quality, skill, talent and competence of human behavior. A child is perhaps born with innate musical skill, and contains the seeds of genius, but that seed must be cultivated through years of training for the power within to be adequately expressed. The esoteric teaching wisely tells us to accept the two levels simultaneously and work multidimensionally. Every refinement of the personality brings with it a widening of the channel to the treasures of Spirit. Every attunement to Spirit brings with it a gradual refinement of the personality.

### Theme:

The theme for today is 'cultivating and trusting inner sensitivity'. The stress and strain of life in the 21st century are stretching our sensitivity to the limit, and even forcing us to refine it to a higher pitch than before. It is no longer acceptable to just rely on our 'gut feelings', it is important to cultivate our 'spiritual intuition', so that we can recognize personages and concepts with a greater discernment. As humanity moves into this century, the battles to be won are not on the 'astral' plane, but are rapidly shifting to the 'mental' plane. On the former, the dispelling and destruction of 'glamour' is performed, on the latter the destruction of 'illusion'. Most of us in the Western world are fairly de-glamourized, but as we become more polarized on the mental level, we must learn to discern and dispell the false, and thus dis-illusion ourselves, or dehypnotize our thinking so that it reflects the TRUTH AND VALUES OF THE HIGHER SELF.

"Strongly developed egoistic consciousness is a barrier, but at the same time it is a power. The barrier can be mastered and the power retained. Highly developed capacity in relative knowledge is not to be scorned. Many genuinely Illumined Men have not seen clearly with respect to this point. The result is that while such Men have made the Crossing for Themselves, They have left poor bridges for others. It is this BRIDGE-BUILDING that is the really important work.

The Realized Man qua Realized has no need to write either for himself or for other Realized Men. But he may need notes for himself as egoistic man, and others do require the landmarks such a One can leave.

There is also another important point:

IF THE RECOGNITION OF THE SELF IS NOT TO ENTAIL PERMANENT IMMERSION IN THE SILENCE, BUT IS TO BE COMBINED WITH ACTIVE MANIFESTATION, RELATIVE POWERS ARE NECESSARY.

Egoistic consciousness and even the 'simple consciousness' are in high degree, an 'eclipse' of Real Consciousness. But this eclipse serves a useful purpose for the invoking of relative powers. Otherwise the long journey in the Cycle of Necessity would be a vain travail. Egoistic consciousness does, therefore, forge instruments of value which the truly Wise Man will not discard, although He may very largely transform them. The men who have built such instruments naturally have a stronger egoistic force than others, with correspondingly greater barriers to overcome.

But having mastered these barriers and having Realized the SELF, They also transcend others in the capacity to make manifest from out of the ENDLESS FULLNESS OF THE SILENCE. We do not scorn, but on the contrary, desire such men, and will do all that can and may be done to demonstrate the fact of the INNER REALITY and clarify the rationale of the Way whereby that Reality may be Realized. \*

### Comments:

In practically all the segments of this 'one year to recognition' it is taken for granted that the reader has a basic acceptance of the fact of evolution and a multidimensional universe. The implications of these premises permeate all aspects of spirituality and the discussion of why and how the personality fits into the overall scheme of things.

FMW states very clearly the paradox that the developed personality is both a help and a hindrance, but the emphasis in this section is on its helping side. He says most forcefully: "Highly developed capacity in relative knowledge is not to be scorned." And he criticizes those sages who have entered higher consciousness but have not left humanity with the proper guidance to cross over themselves. "Bridge-building" is the really important work! And only a properly trained personality can supply this work. Make no mistake about it - immaturity, ignorance, stupidity, excessive passivity, and incompetence are not spiritual qualities, but rather voids that must be remedied. And even more importantly, no active manifestation of the Higher Self is possible if relative powers are not well established in the personality.

All this takes us back to evolution. Evolution is the movement from an imperfect stage of development to a more advanced stage. In human evolution this implies EDUCATION. Anyone who is blessed to receive what we normally understand as an 'education' (no matter what the culture or country) is on the upward arc of humanity's growth process; it is developing and integrating the vehicles of the personality, so that the Self can have something to work with. To be sure, personality awareness is an 'eclipse' of cosmic awareness, but this 'eclipse' is a necessary requirement for the development of relative powers, without which the entire scheme of evolution would collapse. There is no need to develop the personality AD INFINITUM, as if it were a goal in itself. It is a relative goal for the purpose of cultivating mature, competent behavior and skill in dealing with earth conditions. When sought as an absolute it becomes a barrier, because the mere use of mind cannot be used to transcend mind.

FMW brings out the corollary of evolution, which is the teaching of the cycle of necessity - or the re-embodiment process. The entire cycle of reincarnations is jeopardized when the proper instruments are not 'forged' in the personality constitution. The glib phases which are passed around regarding 'young souls, and old souls' have a real meaning. It does take a considerable series of lifetimes (some would say thousands) to create the required qualitative refinement. Be that as it may, the main fact is that at 'this particular stage' of humanity's growth, the more training in the arts, sciences, philosophy and spirituality that we can receive, the better for our eventual progress. The reason the soul incarnates is to LEARN. First, the simple and practical lessons in earth-living are assimilated, and then more sophisticated knowledge is gained, and finally a profound spiritual refinement is undertaken - but all is based on a graduation from the previous lessons. One does not have to be an Einstein to become a Master of Wisdom, but such relative intellectual power is an asset instead of a liability. A wise Master will to a great extent 'transform' these relative powers but will not regret having them.

There are individuals who have a temperament that permits them to 'relate' to the inner planes with ease. Their line of service is valid and valuable for humanity. They have an important role to play in the spiritualization of consciousness, but for them also the same advice holds true. Their relative consciousness must be well-rounded, grounded and matured in solid schooling: physics, medicine, psychology and philosophical mysticism would inject their innate sensitivity with the ability relate with mundane fields, and effect within them a mental polarization, which is a safeguard against astral spacing-out.

Thus, intellectual unfoldment as we see developing throughout the world today is to be advocated and sought for, for a variety of reasons. When a well-trained individual becomes a spiritual initiate, they "transcend others in the capacity to make manifest from out of the endless fullness of the Silence. We do not scorn, but on the contrary, desire such men....!" It seems logical to error on the side of cultivating one's relative powers. This is not a time in history for suppressing or ignoring intellectual development. Religious systems throughout the world tend to preserve culture when humanity falls into the 'dark ages' - so genuine religion is not a destroyer of the mind. Any religion that demands a mindless response and coerces its members into blind belief or behavior that is not backed by reason (be it commonsense or esoteric in basis) is not a help but a hindrance to evolution. It is a betrayal of their divine mandate. If religion could promote the entire gamut of human skills - intellectual, intuitional, mystic and esoteric - then it would express its true purpose and increase its level of service a hundredfold.

Just a mention can be made concerning the protective power of the mind. When the mind is well developed, controlled and purified, then it becomes our greatest protector from thoughts and influences that would destroy us. Thoughts of sensuality, hatred, revenge, jealousy, greed, and pride crowd around us in the great mass of thoughtforms on the mental plane. If we wish to preserve our psychological health it is absolutely necessary to have a thought-life that is of a high vibratory rate that repels all influences that do not harmonize with its own quality. The predominant quality of matter composing your mental body is what determines the quality of your mental life; and no higher spiritual energy will attempt to penetrate a mind expressing a gross environment that betrays the values and ideals of Spirit. Externals can deceive! A person who is very articulate and intellectually glib, may not be the individual he purports to be.

### Theme:

The theme of today is cultivating an appreciation of the role of mind. No matter what your background and so-called level of education, it is important as a matter of self-esteem and self-respect, to acknowledge the nobility of mind, and honor its function by better using your mind. Developing more logic, more control, more openness of mentality, a greater power of discernment...etc., all rightly honors and cultivates this most precious part of our equipment. Force yourself to think! Engage in thoughtful conversation and analysis regarding world events. Ponder on the meaning of world scriptures, philosophical or mystical literature. Whatever it takes - be aggressive in your pursuit of knowledge, proactive in taking control of your mind.



"In the CURRENT, we stand in the presence of Ceaseless Motion which, at the same time, can be characterized as Changelessness.

In one sense, we may say that the KEY TO IMMORTALITY is to be ceaselessly creative, while remaining eternally Identical. Nirvana is pure creativeness and, consequently, cannot be captured within fixed definition. One the other hand, genuine objects of consciousness can be defined, since they are forms. NIRVANA IS INCONCEIVABLE BUT IT IS CEASELESS CONCEIVING.

Herein is a partial explanation of the Nirvanic Bliss that can fall within the understanding of the more common consciousness. Creative activity, even on lower levels, such as begetting, does awaken a degree of bliss, though of progressively inferior and grosser quality as we approach the physiological. Usually such minor blisses last but for a moment, or at best for brief periods with subsequent depression and exhaustion.

Conceive of the intensity of the bliss raised beyond all relative imagination, and far beyond the power of any physiological organism to endure, and then regard it as not lasting for merely a moment or a brief period, but extending with unbroken continuity indefinitely. Then something of the Bliss-aspect of Nirvana may be apprehended. Is it so surprising that many become 'God-intoxicated', and fail to go on to the winning of real Mastery? \*

### Comments:

We encounter in this segment FMW's first description of the Nirvanic state. And what we encounter are paradoxical statements. And the various meanings that are given necessitate that we think abstractly, or use very crude analogies to help the earth-based mind comprehend that which is beyond comprehension. As he says, objects of consciousness can be defined because they are 'forms'. But the formless is beyond ordinary definition. Therefore, as the reader encounters additional analogies in this commentary, please be mindful of the fact that no analogy can convey the reality as it is on its own plane. But we must attempt to grapple with this subject because NIRVANA is the very core of our being! It is not a reality apart from our existence, rather it is one's very existence. The way to the SELF is identical with the way to Nirvana. In spite of the abstractness or strangeness of the study of Nirvana, accept it as an intrinsic and essential ingredient in developing spiritual awareness. This study provides us with some idea of where we are going, and what it will do for us. As FMW says in tomorrow's text, Nirvana is very different from earth-living, but NOT UNDESIRABLE!!! The typical Western student has misconceptions and misgivings about 'formless realities', and has a strong materialistic background. If this commentary relates anything of value today, perhaps it would be the need to 'relax and enjoy' the subject-matter. Refrain from inner resistance. Use the imagination and breathe-in the intense power of Nirvanic Bliss that intoxicates the saints. Take a moment in quiet and silence to attune to the PURE LIVING CREATIVENESS of your own spiritual Self. FMW says that some apprehension of Nirvana can be achieved by taking our simple earth-pleasures and imagining them taken to an infinite degree and extending for eternity. And then realize that this reality is your very Self! You are identical to Nirvana!

This brings us to a very important point: If Nirvana is identical to your very SELF, then Nirvana, along with all of its attributes and qualities, is not something given to us by God if we are 'good enough'. It is our birthright because it is our very nature. Exoteric religion sends us a false message. No only does it deny and ignore the cultivation of SELF-KNOWLEDGE, but it teaches a blatant untruth, by inculcating the concept of Salvation being bestowed upon us as a gift for being righteous in our behavior. The personality definitely needs saving and redeeming. But the SELF has no need for receiving what is innate to its very constitution. When we know the SELF we attain all its Knowledge and we enter into the Current of Bliss automatically!

January 15

The text mentions that immortality is a quality of Nirvana, and describes it paradoxically as being ceaselessly creative while retaining one's identity for eternity. And it was stated that all qualities of the Self are automatically experienced, with no need for any Divine intervention. Thus: Immortality is a given. It is an instantaneous and automatic aspect of our existence, built into the very fabric of our essential nature. The Self IS. Immortality IS. It is not a reward for good behavior, but an essential function of the Self, that can be brought down to earthly consciousness - and hence the 'intoxicated state' of those who tap into their own subjective side.

The theme of relevance comes to mind: What does this have to do with me, the personality? As we know, the personal self is on earth for a purpose, most likely several purposes. And let us think of that multiple-purpose as integrally connected to the whole of humanity and its collective purpose. This tells us that as a personality becomes a better 'agent for light' the Light of Nirvana is able to penetrate the darkness of earthliving. Is it possible to create a Nirvana on earth? Is the archetypal pattern of Heaven destined to mirror itself on earth through humans? We think that the answer is yes. Of course, evolution is the overall method, but the goal is not debateable, not negotiable. The principle purpose for humanity's existence in physical form is to concretize the formless to such a degree that it mirrors the essential nature of Nirvana. As a person chisels away at his own form, molding it into the ideal image, and thus becomes a better channel for the Self, the magical work of the spiritualization of matter and form take place - the earth in all its aspects enters into its true heritage. Humans are the main instruments in this process. Logic would dictate that we take our task seriously.

Let us suppose for the sake of argument, that you entered into Nirvana tomorrow, experiencing all its intoxicating effects. It would be perfectly legitimate to withdraw from the embodied state and remain in Nirvanic Bliss. There is nothing intrinsically immoral or counterproductive about such a decision. But an alternative would be to remain in the incarnated state and share the Nirvanic state with the rest of humanity, acting as a transformer of higher energies and as a transforming presence on others. One of the higher tests of the higher spiritual evolution is the act of renunciation of Nirvana, in order to re-enter the earth-plane and act as a leaven with and for humanity. FMW passed that test and so can the rest of us. The old adage of carrying water and chopping wood before Enlightenment, and doing exactly the same afterwards is the proper idea. The Yogi-saint Paramahansa Yogananda tells of his first experience of Nirvanic Bliss which was induced by his Guru. After the enlightened experience ended, the Master Sri Yukteswar taught him the further lesson of returning to one's routine: "My guru was standing motionless before me; I started to prostrate myself at his holy feet in gratitude for his having bestowed on me the experience of cosmic consciousness that I had long passionately sought. He held me upright and said quietly: "You must not get overdrunk with ecstasy. Much work yet remains for you in the world. Come, let us sweep the balcony floor; then we shall walk by the Ganges"." \* Thus, the Master taught the secret of balanced living while maintaining a twofold existence: consciously performing mundane tasks, and immersed in inward beatitude.

### Theme:

The theme of today is becoming a better 'agent of light'. Electricity is pure energy. It is not an abstract energy, but for all practical purposes, it can be considered abstract because we do not see it (although you can feel it and get burned if not careful). Or consider its counterpart, magnetism, which also can be felt but not seen. In fact, we subliminally receive many energies but we do not always interpret them correctly. The force fields around us are saturated with multiple man-made energies, frequencies or vibrations of which we are not aware. Let us use electricity as a symbol for spiritual qualities which are looking for an outlet in the form of LIGHT. A light-bulb is such an outlet that crystallizes pure energy into a vibration that can be seen and felt. The personality must become a FOCAL POINT for the Self and its array of qualities. Every time you spiritualize your thinking, feeling, and behavior you become a better agent of light - and Nirvana comes that much closer to humanity's collective awareness. Don't worry about the time-frame, immortality is yours!

January 16

"A new way of approaching the subject of Nirvana has come to my mind which may be helpful in clarifying certain difficulties relative to the nature of this State.

The usual idea of Nirvana seems to be that It is a sort of blissful State produced by an extinguishing of personal life through the elimination of the will-to-live and the desire for enjoyment.

Since ordinarily men find themselves unable to conceive of consciousness unrelated to personality and the various cravings associated with sentient life, NIRVANA

APPEARS TO BE SOMETHING LIKE AN ABSOLUTE NON-EXISTENCE OR AN ANNIHILATION IN THE FULL SENSE OF THE WORD. If on the other hand, it is granted that Nirvana is some sort of State of Consciousness, it is often thought of as something undesirable.

THERE IS MUCH MISCONCEPTION IN ALL THIS.

Anyone who has ever touched even the hem of Nirvanic Consciousness would not regard It as an undesirable State and most certainly would KNOW that it did not imply the cessation of Consciousness, though it is a kind of consciousness quite different from anything to be found within the relative field." \*

### Comments:

Nirvana is our new frontier. It is not outer-space that is the greatest challenge for humanity, but the conquest of the SELF. In our ordinary dealings with those kingdoms in nature that are below the human level - animal, plant and mineral - it is strikingly evident that even though they are in the evolutionary process that we are, our level of awareness is incommensurate with theirs. Utilizing our most ingenious and creative strategies, there is no way that we can adequately communicate to those kingdoms what it means to be human and the meaning of the products of human creativity: science, religion, medicine, technology, engineering, poetry, space-travel, philosophy etc.. We come up against a barrier that cannot be penetrated. A flower, a tree, a diamond and an animal species is a marvel of creation, but their consciousness is of another 'order' than the human; and thus in the course of evolution itself, their level of awareness must eventually 'leap' into another order so that knowledge of a higher domain can be accessible to them. It is the classical example of the HIGHER comprehending and encompassing the LOWER. There is an incommensurable abyss between the two - unless and until the LOWER is born anew into a higher order of reality.

In just the same way, NIRVANA stands in the position of the higher order in reference to ordinary relative human consciousness. Nirvana understand us, but we do not understand Nirvana. And when we return to the relative order of awareness, no words can adequately express the higher dimensions. Symbols and analogies have always been used. But it is only by an act of 'transcending the subject-object level' that the higher state can be known. The good news is that the human constitution is designed by nature to be open to the infinite. It is integral to our nature to seek the infinite and eventually merge into Nirvana; that is, the SELF. Thus, as Teilhard De Chardin would say, it is the evolutionary urge itself that is leading us to a state of unification, a convergence with the Cosmic SELF. This is a destined goal for humanity, an inevitable event. However, it is the better part of wisdom to be proactively involved in the complex process of mystical unfoldment: one which involves the integration of every aspect of our personality and its attunement to the Higher Self.

FMW makes an eloquent statement in this section concerning what Nirvana is not:

- \* It is not an extinguishment of personal life.
  - \* It is not anything like an absolute non-existence or annihilation of life.
  - \* It is not an annihilation of consciousness.
  - \* It is not in any way undesirable! Though it is a very different kind of consciousness.
- INTENSIFICATION OF CONSCIOUSNESS TAKEN TO THE Nth DEGREE.... IT WOULD BE GOOD TO TOUCH THE 'HEM' OF THIS GARMENT.

Since it is impossible to conceive of higher consciousness without some reference to the life and framework of personal relative consciousness, and since it is impossible not to be confronted with the various conditions, tasks and obligations of earth-living, a definite strategy is necessary in order to achieve any degree of success on the spiritual path.

Obstacles and hindrances pop-up on all sides, to deflect one's attention from the goal. A firm 'intention' to make progress can be hijacked if there is not enough determination, dedication, discernment and detachment - at least as much of these qualities as needed to act as a counter-action to the distractions of earth-conditions. Perhaps, we could consider that our first line of defense - our most important YOGA - is to make an inner commitment so complete and so total to achieve the ultimate goal, that nothing on the physical plane can deter or destroy it. The real yoga cannot begin without such an absolute commitment as a foundation.

In our materialistically based culture, such a commitment to a religious or spiritual goal is not common, and not easily maintained. Those who are willing to 'die for a cause', to spare no sacrifice in the pursuit of excellence, are those who are needed to climb the mount of Nirvana. During the present historical period, such a goal is not supported by mass consciousness; and one is open to ridicule for publicly declaring one's spiritual aspirations. But at least our society allows each individual to believe and practice whatever system of spirituality they choose - be it conventional or non-conventional.

In order to act against the current of thinking prevalent in mass consciousness, a counter-current of spiritual thinking must saturate one's conscious and unconscious. This is done by a constant exposure to spiritual ideas and ideals that come from both ancient and modern examples and sources of information. As we develop our own 'bank of evidence' that shows us the inner quality of Nirvanic living, our confidence grows stronger and our commitment is validated. It is said that no one is 'never motivated'; that is we do exactly what we are motivated to do - even if it is just to watch sports on T.V. - because at some level we are always motivated, either in a negative or positive way. To establish and enhance our spiritual motivation it is essential that we learn about Nirvanic existence from as many sources as possible. The following quote is an illustration of a Nirvanic experience from Theosophical sources:

"Trying to describe what I must call down here the Nirvanic body, the only word that comes to me in substitution for 'body' is radiance. One might describe the buddhic body as a star raying forth its glories. But transition to Nirvanic seems to spread my star out so that there is neither center nor circumference, but only dazzling radiance. If I could look upon this brilliance from some para-Nirvanic region I should be able to discern its limitation, but not so much a spacial-restriction, as a limitation in the radiance-scheme, and the radiance-intensity. ... In any case there is no loss, but always gain. The ladder remains even though I cease to use it. We do not kick away the rungs by which we have ascended. And as the lower planes are to the subtler planes above, so is the Nirvanic plane to the planes above it. I can only repeat that individualized divinity exists as definitely in Nirvana, indeed more definitely in Nirvana, than it does down here. When we transcend 'our time', 'our form', we do not subtract, we add." \*

### Theme:

The theme of this day is to consider Nirvana our true home and next frontier. And since Nirvanic consciousness is inseparable from your very SELF, it is all the more urgent to make an honest and wholehearted commitment to spiritual development through attunement and eventual at-one-ment with the SELF. Nirvana is a domain that is on the inner side of life, not another physical phenomena on the outside. This course will produce multiple illustrations of Nirvanic life and its impact upon the personality. But one thing is of paramount importance that will keep us from discouragement: perfection is not needed to enter Nirvana. It is a state of being, and all states of being, since they are limitations of the ONE LIFE, must necessarily be imperfect or partial. We enter Nirvana with fetters still about us, but the lower modes tend to be transformed by the higher mode and we cease to be a slave of lower forces. All is improved with transition.

"Approached from the usual standpoint of relative consciousness, the 'I' seems to be something like a point. This 'point' in one man is different from the 'I' in another man. One 'I' can have interests that are incompatible with the interests of another 'I', and the result is conflict.

Further, the purpose of life seems to center around the attainment of enjoyment by the particular I-point which a given individual seems to be.

It is true that in one sense the 'I' is a point, and the first objective of the discriminative practice is the isolation of this point from all the material filling of relative consciousness, and then restricting self-identity to this point.

FOR MY OWN PART, I FINALLY APPLIED THIS TECHNIQUE WITH SUCCESS.

BUT ALMOST IMMEDIATELY, AT THE MOMENT OF SUCCESS, A VERY SIGNIFICANT CHANGE IN THE MEANING OF THE 'I' BEGAN TO DEVELOP.

A sort of process of 'spreading out' began that culminated in a kind of spacial self-identity. I FOUND THAT THE 'I' HAD COME TO MEAN SPACE INSTEAD OF A POINT.

It was a SPACE that extended everywhere that my consciousness might happen to move. I found nowhere anything beyond Me, save that at the highest stage both 'I' and Divinity blended in Being.

But all of this process involved both an intensifying and broadening of Consciousness, and most emphatically not a narrowing or 'pinching out' of it. There remains then an 'I' in two senses, which we may call the point-I and the Space-I." \*

## Comments:

Because humans are composed of multiple dimensions, it is correct and important to distinguish the different levels of 'I' consciousness. FMW very concisely differentiates the personal 'I' from the transpersonal 'I' and both describes them as he experienced them, as the POINT I and the SPACE I. He describes the meditative procedure that aids the personality to sift through the various contents of the personality and to reduce the personal I to its own essence - its point of self-identity. This process is very well known and very useful for several reasons: both as a technique of detachment to prepare one for deeper meditation and as an exercise in putting in perspective all of the non-essential elements of the personality, and thus clearing out the 'cobwebs' that tend to cloud our awareness, and to isolate the core self. In this way it works as a psycho-spiritual technique that would help to integrate the personality and focus attention beyond the personality into a higher SELF.

This exercise is very simple and extremely helpful. It is performed by scanning the individual bodies of the personality and their contents: the physical body, astral body, mental body...etc. as well as the various activities that we engage in on a regular basis. Then, we make an act of discernment and detachment - an act of recognition - DIS-IDENTIFYING OURSELVES with the personality self and its equipment. In summary, the process would be something like the following illustration:

I HAVE A PHYSICAL BODY, BUT I AM NOT IDENTICAL TO THE PHYSICAL BODY.

\* I have this physical form, and experience all its sensations, the whole spectrum of both pleasure and pain etc. But none of these experiences is the self that 'I' am.

I HAVE AN ASTRAL BODY, BUT I AM NOT IDENTICAL TO THE ASTRAL BODY.

\* I have this emotional nature, and experience all the various emotional states, but none of these fluctuations and inflows of feeling are identical to the self that 'I' am.

I HAVE A MENTAL BODY, BUT I AM NOT IDENTICAL TO THE MENTAL BODY.

\* This intellectual nature is most sublime and noble, and it provides a wide range of thought processes, but none of my thoughts are identical to the self that 'I' am.

I HAVE MANY DESIRES, GOALS, VALUES AND EXPERIENCES OF ALL KINDS. I PLAY A CERTAIN ROLE IN LIFE AND AM CONFRONTED WITH EVENTS, PEOPLE AND CONDITIONS THAT ARE BOTH HELPFUL AND A HINDRANCE. BUT I AM NOT IDENTICAL TO ANY OF THESE ASPECTS.

January 17

As state above, this is a meditative exercise which enables us to filter out the non-essentials from the essentials, and arrive at a more correct perspective of what's really happening within us and around us. The spiritual truth is that we are NOT IDENTICAL to anything within the relative realm. And yet, we think and act 'as if' all of our personality experiences were the very heart and soul of our being: which is the very essence of delusion. In order to sharpen our insight into the real truth about our human existence, this exercise does not end with an analysis of the mental body and life's experiences. It extends our vision to encompass the Higher Self. IF I AM NOT IDENTICAL TO ANY OF THESE ELEMENTS OF THE PERSONALITY, THEN WHAT AND WHO AM I? We are urged to make an act of recognizing and accepting and re-identifying with that state of consciousness which is beyond the 'pairs of opposites' on the relative plane:

\* I AM A BEING OF LIGHT.

\* I AM A PURE STATE OF AWARENESS.

\* I AM A CONSCIOUSNESS THAT EXTENDS INTO THE DEEPEST REALMS OF LIFE AND LIGHT.

The wording is not important. Whatever phrase or expression that conveys to you the quality of the inner depths of your being as CONSCIOUSNESS ITSELF can be utilized. What is important is the QUALITY OF ATTENTION AND INTENTION that is used to make this re-identification. A psycho-spiritual working is a work in quality not quantity - it is not a mechanical process but a integrative one, that must be performed with utmost honesty and integrity, and even with a genuine emotional content of peace, harmony, trust and unequivocal love - LOVE FOR THE SELF.

This reversal of the polarity of our sense of identity is a radical, revolutionary act! It puts us on a road less travelled. In many instances, it goes against the dogmatic tenants of conventional religion and spirituality, because it seeks to find the Divine within one's own reality, indeed as one's own reality; instead of focusing the Divine totally outside of both personality and soul. The mystic's road is usually not compatible with man-made teachings. Thus, a new spirituality will start to dawn on the seeker's horizon. The distinction between what is called exo-teric teaching and eso-teric teaching starts to invade the consciousness - with the esoteric side extending one's vision and understanding far beyond what the exoteric doctrines can provide. This is a normal and natural process. Part of the excess baggage which we must learn to release is the incomplete vision that we had formerly adhered to. With an acceptance of a new identity, we enter into new acceptances of what is truth and what is falsehood.

FMW states that he enjoyed the simultaneous presence of the Space-I and the Point-I, but that the spatial identity brought him into a blending and merging with Divinity Itself. Obviously, it takes more than a simple detachment exercise to effect such a profound reversal of identity. But it is a starting point that is tried and true; helping the personality to conform to a new awareness and new rhythm. One can no longer retain the old habitual formulations of identity, but must venture out into the unknown asking: 'Who am I...! Who is it that is seeing and acting through the vehicles of consciousness on the various planes....?!'

### Theme:

The theme today is creating a new sense of Identity, as the true SELF beyond the personal realm. A new habit of thinking will revolutionize your life. Yet few people ever renew their sense of identity, because they take it for granted that earth-living is all that exists; or all that is capable of being known. The abundant testimony of mystics gives evidence that our total existence is very extensive and reaches into dimensions of grandeur. The first step is to build a new way of seeing ourselves as integral units within a WHOLE - that is, as part of something larger and grander than what our senses perceive - but not as an 'outsider' looking in and hoping to be allowed access. A change of identity gives us a change of BEING. We have always been on the inside of reality but did not realize it. In a heartbeat FMW found HIMSELF as a Spatial being. This same destiny and reality-awareness await everyone who will take the first step.

"As a matter of formal properties alone, it should be clear at once that life-values take on very different forms when viewed respectively from the perspective of the point-I and the Space-I.

The point-I involves discreteness, separateness, difference, etc. and as a consequence, there are possible attainments and failures to attain. This gives a certain meaning to desire-led action, resulting in all the features so common in ordinary life. In contrast, the SPACE-I is continuous, not-separate, not-different, etc.

At least in a potential sense, the Space-I spreads over all possible consciousness-values. It thus stands above the need of experiencing (enjoyment). For the Space-I consciousness-values are not attained by action, desire etc., at least not in the common meaning of those terms. Consciousness may be focused anywhere within the given Space, and at once the corresponding consciousness-value is realized. The important fact is that the Space-I does not have to strive in anything like a competitive sense to achieve any value. In a potential sense, the Space-I is all values at once; and by 'focusing', it makes any value whatsoever actual.

Now, the Space-I includes all point-I's.

Hence, in principle, any individual who has Realized his identity in the Space-I finds himself present in all point-I's. This gives to him, in principle, the 'resources' of all point-I experiences, and not merely those of one isolated point-I.

It is easily seen that in such a Space-I there is no room for, nor meaning in, the separative affections of mere point-I consciousness. Further, the Space-I is a State of infinite completeness, as compared with the consciousness of any point-I or the compound effect of any number of point-I's. Of course, such a State is one of Bliss immeasurably transcending anything possible for the point-I.

IT IS THE SPACE-I CONSCIOUSNESS THAT IS NIRVANA. \*

## Comments:

The last sentence in the above quote from FMW gives us a clear statement of the equality of the Higher Self and Nirvana. He describes at length how the Space-I is different from the personality state of awareness: its values and 'modus vivendi' or 'modus operandi', including its totally inclusive perspective, a sense of unity with all selves. As it is stated, there is no room for, nor meaning in, separative feeling or thinking, precisely because the known reality is one of complete at-one-ment with all beings and selves.

Other mystics testify that on entering Nirvana, they know as a 'fact' that they absorb Nirvana far more than Nirvana absorbs them. That is to say that the personality vehicles have a certain degree of receptivity that allows them to 'soak-up' the higher knowledge with its values and way of functioning. It is the personal self that is lifted up into a new dimension. This could be stated as the principle: THE GREATER CAN LIMIT ITSELF FAR MORE EASILY THAN THE LESSER CAN EXPAND. That is: the SELF is auto-dependent, auto-sufficient, and auto-determining and has no dependence on outer things. The personality self is dependent on outer phenomena, and must make a TRANSITION from that dependence to union with the inner Life. It is a transition from living 'in a world' to 'becoming a world'.

A metaphor comes to mind: Entering Nirvana is 'as if' an individual living in a small cottage were suddenly to become KING of his country. While the cottage remains his world, kingship would seem a limitation. He would be lost in it. But when he is ready for Kingship, when he has ceased to be his cottage and only uses it, then he loses nothing by becoming King even though the cottage-time, the cottage-space, and the cottage-form may have been transcended. The difference between Kingly individuality and the cottage individuality is as the difference between Nirvana and earth-plane living. \*\* It is obvious that within the world of the SELF there is a radical change in values and all the concepts that humans cherish. The most important effect of the Kingly consciousness is its realization of the unity of all beings: total inclusive brotherhood!

If it is true that Nirvanic awareness confers upon the personality the value of universal brotherhood, then it is logical that a person who intends to achieve the goal of Nirvanic awareness must here and now exemplify that value in personality behavior. The principle involved is very significant and practical: ONLY AS AN INDIVIDUAL IS WILLING TO INCARNATE THE POWER OF A HIGHER DIMENSION CAN HE ENTER INTO IT, AND EVEN GROW BEYOND IT. In the words of George Arundale:

"No transcendence of the lower is possible save as it becomes consecrated again by us to the ends to which God consecrated it aforesaid. We must remember His consecration of his Life to a divine unfoldment or apotheosis. We must 'transubstantiate' even as the divine is ever transubstantiating: which put into simple language means that we must live in terms of brotherhood. Brotherhood must be substituted for the smaller self." \*\*\*

This principle is the essence of the evolutionary process of the divinization of the physical plane. The human unit of consciousness is designed and destined to bring this about; and the starting point is living in absolute terms the value of universal brotherhood. As G.A. states in another way: "Nirvana has been born in me. It is a condition of consciousness. I cannot express Nirvana in anything that is less than Nirvana. But I can suggest it in the denser matter beneath. I can remold forms into closer approximation to its formless majesty." \*\*\*

It is instructive to study the mentality of former times in history in regard to brotherhood. For example, solidarity as a mind-set in the biblical times of Jesus was very different. The Hebrew had a notion of collectivity, which translated as solidarity with one's family, friends and social group, but it did not extend beyond that. In Jesus' mentality, the kingdom of satan (the forces of evil) bases its solidarity upon the exclusive and selfish collectivity of groups, whereas God's kingdom is based upon the ALL INCLUSIVE SOLIDARITY OF THE HUMAN RACE. Nothing could be more radical for the Jews than that concept. Hatred of one's enemies is explicitly commanded by many biblical texts. One's enemy is never thought of as a human being. Thus, brotherhood towards some always involves enmity towards others. The new concept of Jesus had almost inconceivable consequences for his kinsmen. The basis of Jesus' solidarity is the Divine quality of compassion - all were to be loved equally. Jesus lived this principle by siding with the poor and oppressed, with all those who had nothing to recommend them except their humanity. There were dire consequences for Jesus: the Jewish mentality made no distinction between politics and religion; there was no such thing as a purely secular problem. In the end, the strategy of Jesus was to reach down to the root cause of all oppression and domination - man's lack of compassion - and to liberate Israel by persuading Israel to 'change'. Jesus wanted a qualitatively different world, a world that reflected a different order of values - the values that emanate from Nirvanic consciousness. At the Nirvanic level, compassion is what we embody with a totality that cannot be adequately expressed. It would be an enormous contradiction to abandon this celestial solidarity for a individualistic, separatistic attitude that rejected others on earthly criteria. Pride and hypocrisy can easily create a web of reactions that blocks out the facts of higher reality. Vigilance, tolerance and understanding create clear-sighted logic.

### Theme:

The theme for today is a qualitative change in values. One can start with any value or quality: wisdom, compassion, peace, justice, brotherhood, moderation, understanding...etc. The main idea that we must focus on is not just a mental adjustment, but a behavioral one. It is only possible to enter Nirvana, by becoming Nirvana. To the extent that we embody and reflect the reality of higher consciousness that we refine our mechanism to receive more of that reality. Some members of evangelical Christianity claim that they have "seen the light" and such a light transforms their life. If it were the LIGHT of the Higher Self, then they would indeed be transformed. But the LIGHT ITSELF has nothing to do with religion. Divinity Itself in its omnipresent and omniscient radiance is available and accessible to all. Let us prove our worthiness by working as an AGENT OF LIGHT in all endeavors and encounters.



"Now, to have transcended the point-I state and achieved self-identity in Space, does not imply that no further evolution is possible. We are already familiar with the idea of one space being comprehended in other spaces of higher order. The HIGHER EVOLUTION may be said to be a progressive Spatial Integration, each advancing step being literally an infinite transcendence of the preceding stage. Thus, if point-I evolution would correspond to finite numbers, the Space-I evolution would correspond to transfinite numbers.

In this higher series of Transcendence, we very soon reach the limits of the most advanced pioneer of this humanity and, in fact, do not have to proceed very far before we have reached the utmost limit of 'man as man'. Beyond the latter are fields that form the normal Level of Beings quite different from man as he is commonly conceived to be.

Formal mathematics has reached a long way ahead of the consciousness that is actually possible to man. Man will have long since ceased to be human, in the restricting meaning of that term, by the time he has AWAKENED in terms of Consciousness at the most advanced Levels represented by mathematical concepts and symbolic formulae.

Mathematics thus constitutes a "thread to the Beyond" that has never been lost, even when mankind sank to the greatest deeps of materialistic consciousness. But there are very few who have realized just what the Royal Thread is. \*

## Comments:

We find initially a declaration that spiritual evolution in a multidimensional universe is without limits; and amounts to 'progressive spatial integrations' by an 'infinite transcendence' of each stage preceding stage! This is a basic premise and insight of esoteric teaching: that our progress from one dimension to another is a change from one order of consciousness to another. So not only do humans come to the end of their functioning as human and enter a superhuman process of evolution, they proceed in evolutionary growth by a series of transcendence steps, and start functioning in the world of BEINGS that are quite different from humanity. Esoteric literature would add to this statement that the community of Higher Beings with which one begins to associate also worked their way up the evolutionary ladder and pertain to both the human and angelic lines of evolution. The universe is a fantastic and fascinating place!

It is highly important to construct and work with an integrated concept of the evolutionary process. By this is meant a concept of evolution that goes beyond mere materialistic perspectives that only look upon the change of forms and genetic codes; it must include the esoteric perspective that LIFE IS NOT A BY-PRODUCT OF MATTER AND FORCE, but an independent principle which uses matter and force for its expression on the physical plane. Looked at from this view, evolution takes on a whole new and revolutionizing role.

Forms exist so that the ensouling LIFE might express itself, and forms change in order to meet the varying demands of LIFE for fuller expression. Forms change, die and disappear on a regular basis, but the ensouling LIFE continues to evolve. **THUS: NATURE IS DIRECTED BY A DEFINITE AND INTELLIGIBLE PURPOSE.**

Materialistic science studies the musical instruments of an orchestra, but is deaf to the music. Spiritual science integrates all facets of existence with dynamic insight and places our spiritual evolution on a SCIENTIFIC basis. There is no limit to growth! And there are laws that govern biological, mental and spiritual evolution - and all must be integrated for successful progress to occur. As students of spirituality, it is in our best interest to accept the concept of evolution and see it in action in all departments of existence. Esoteric studies demand a firm grasp of this concept, and a little reflection on the basic tenets will help one to see the order and purpose in human existence. To evolve spiritually is to hear the music within and not just see the instruments on the outside. Evolution is! It is time to work with it intelligently.

January 19

Materialistic views on evolution rightly sees the continuation of outer appearances and traces the movement of mankind down the ages; but spiritual views see a critical and fundamental change in the very make-up of the inner constitution which brought about the human species - it is the formation of the causal body. The human constitution consists of a physical, astral and mental vehicle - and the inwards vehicles that correspond to soul levels. The causal body is the highest level of the mental plane, and the lowest level at which the soul makes contact with the human unit. Divinity itself descends directly and injects its LIFE into the human unit through the causal body.

Most religious systems develop the response of the astral body, approaching Divinity through loving devotion; but it is time to add to the devotional aspect the higher mental component of causal functioning. Any attempt to work with abstract concepts and comprehend intelligent purpose and design in the universe and in human life is a causal function. Working with the archetypal patterns and energies at the causal level are essential for understanding in a profound way the workings of the soul. Mathematics and philosophy are the two primer methods of developing abstract thinking and thus developing the causal body. As FMW states, the 'most advanced levels represented by mathematical concepts and symbolic formulae' are the 'thread to the Beyond'. And in fact, humanity has in its possession a degree of knowledge that is already beyond its own human level of consciousness. So we have the equipment in the causal body, and we have the method which takes us beyond the stage of being human. Those who are actively working at the causal level are in the realm of meaning and cause; and are already at the threshold of Nirvana. No one who wants to advance spiritually should scorn or reject working abstractly, but rather embrace it and respect those who are gifted in this ability. Many psychics are polarized astrally and are receptive to a limited amount of truth and meaning. Those who are focused at causal levels and even Buddhic levels receive the archetypal meanings that come from the soul - which are incomparably more advanced levels of understanding, without the distortion that accompanies astral-plane psychism.

Imagining a triangle is a function of concrete thinking, but the formation of an abstract concept of 'triangle' is a function of the causal body. Names and forms refer to the concrete mind, but abstract principles deal with the higher level of the mental plane. All scientific laws and generalizations, all philosophical systems, all principles are concerned with the domain of abstract thought. The concrete and abstract are intertwined in the mental field but they are different. It is said about the causal body that: "On the plane of the higher mind abstract thoughts are not the vague, indefinite things which they appear to us down here but actual realities which can be perceived by the faculties of the causal body. The Ego in his causal body can manipulate and work with these abstract ideas and principles as we, working through the lower mind, can manipulate the concrete ideas and images. ... On his own plane the Ego knows the 'essence' of a triangle. On the lower mental plane he can know a 'particular' triangle...".\* It is said that the great Masters have full knowledge of fundamental principles in every sphere of life. Because their consciousness functions at the higher dimensions, their insight into the laws of Nature is profound. It is a question of tapping into the Universal Mind of Divinity Itself which is what the full development of the causal body allows us to do. It is all about developing a responsiveness to the vibrations of that Supreme Consciousness.

### Theme:

The theme for today is developing the causal body through spiritual exercises and through abstract mental work. This is a task which few people are aware of and even fewer are attracted to, but it is an essential step in our spiritual evolution. You can probably take it for granted that your astral body is fairly well developed, and the lower concrete mind is working to a certain extent. So the next step on the evolutionary journey is to learn to think abstractly. Read a book that forces you to think! Listen to educational programs that propel you to understand the universe in profound ways. If the 'royal thread to the Beyond' is already within our grasp, then we have a spiritual duty to honor its presence and utilize it as best we can.

"The Nirvanic State is not far away, but near at hand, in fact closer than the universe of objects. There is no difference between the purely subjective element of the subject-object consciousness and Nirvana. And what is nearer to man than his most immediate SELF, that which he calls 'I', and which is always present, however much the content of consciousness may change? MAN HAS THE POWER TO SEE, YET HE CONSTANTLY PROJECTS HIMSELF INTO OBJECTS SEEN, AND COMPLEMENTARILY, INTROJECTS THE OBJECT TO HIMSELF, THEREBY SUPERIMPOSING UPON HIMSELF THE LIMITATIONS OF THOSE OBJECTS.

Every human problem grows out of this, and the never-ending stream of unresolved or half-resolved problems cannot be eliminated until this vicious habit is broken.

Every other relief is meliorative or palliative and no more. Mayhap melioration does more harm than good. I am often inclined to think so, for individual man might often try harder to escape from a trap that had become completely unendurable, and thus succeed in the resolution of the life-problem more frequently than he does. Merely making the trap more endurable by melioration may well have the effect of delaying the crisis, and so result in an increase of the sum total of suffering.

LET MAN SO CHANGE THE POLARIZATION OF HIS SELF-ANALYZING CONSCIOUSNESS THAT HE MAY 'SEE HIS SEEING', AS IT WERE, AND AT ONCE HE BREAKS THE PARTICIPATION IN OBJECTS.

Of course, this seeing of seeing is expressed in the language of subject-object consciousness, because we have no other language. In the actual seeing of seeing the self and the object become IDENTICAL." \*

## Comments:

In this segment, the core premise of FMW's works, and the most important message of the entire year is summarized. The following outline places the essential ideas in clear focus:

1. APPERCEPTION (seeing one's seeing) is the needed faculty or competence. It brings us into an immediate knowledge of the Self, with its unifying vision of existence. When this is achieved all the essential problems are resolved, and the skill to work competently in further resolution of world problems.
2. PERCEPTION (utilizing one's five senses) is the root of our difficulty, and creates a process of PROJECTION, INTROJECTION, AND SUPERIMPOSITON, which in turn keeps the Self hidden and locks us into a vicious circle/cycle of sensation-based experience that creates a separative and fragmentary vision of life, and no real resolution of fundamental problems.
3. Nirvana is identical to the Self. The only way to know the Self and enter into Nirvana is to break the circle/cycle of superimposition (the state of maya/illusion), within which we are artificially intertwined. Knowledge of the Self demands nothing less than a total revolution in our mode of living and functioning. We must repolarize our entire livingness - within.
4. Our most essential strategy is to saturate our thinking in the principle that CONSCIOUSNESS IS PRIMARY. That is, that all so-called contents of consciousness must be differentiated from consciousness itself. And the crucial understanding needed is that ALL THAT WE EXPERIENCE FROM A SENSATION BASIS is a 'content' of consciousness.

\* What is thought to be most near to us are 'objects of sensation': your chair, computer, clothes, body, the air and light in the room, and all manner of objects immediately perceived - the whole universe of sensed objects in the physical plane.

\* But what is the most primary reality of all is consciousness itself - our Self. It is the paper written on, not the objects drawn and not the ink and not the light in the room, that is most primary - and to FIND THE BACKGROUND PAPER IS THE TASK AT HAND.

To reiterate the principle in colloquial terms: BIG 'C' IS NUMBER ONE! CONSCIOUSNESS IS PRIMARY. By definition, consciousness is an internal reality, lying within and behind the phenomena of the physical plane (and every dimension). Without consciousness no-thing, no object would exist, because in the largest possible sense, all objects are projections of some kind or some level of consciousness. Our own life and circumstances are the outward products, in some sense, of our state of consciousness as a personality and our very core of CONSCIOUSNESS ITSELF - the Self.

The Western religious systems (Christianity, Islam & Judaism) have within them the correct teaching about this fundamental truth. But they have not taught it to the masses and today few if any of the leaders of these systems know anything about these premises; with the results that the population following them are in a state of spiritual starvation. This predicament is stated clearly by Alice Bailey in Esoteric Psychology Vol. II:

"In spite of the fact that he has been taught for centuries that the kingdom of God is within, the peoples in the occident have not accepted the statement or worked on the premise presented, but have sought for reality 'without' and have turned their attention to the Personality of the One who taught them a major truth. At no time did He desire or seek their devotion. The price of this distortion of the truth has been paid again and again by a devitalised body and by the inability of the average mystic to live a concrete, and yet divine, life upon earth." \*

The consequences of this distortion have been drastic and dramatic for world history and the varying conditions that beset humanity to this day. The state of world poverty and physical suffering are a product of such a defective view point. In the philosophical and esoteric sense, all physical conditions and personality situations would improve with a change of focus and a major repolarization of awareness towards the Self. If our entire educational system would reinforce the premise of the primacy of Consciousness, with the logical process of seeking and finding within the source of healing and resolution, then the new age that we have begun would unfold more rapidly. Chardin's noosphere is in the making and accelerating as we speak - the immense intellectual explosion taking place on the planet is assisting this process.

"And to ensure the psychic continuity of this vast development in all its phases, extending to the myriads of elements scattered through the immensities of all ages, there is but one mechanism: education. Thus, all the lines converge, complete one another, interlock. All things are now but one." \*

If 'correct education' is crucial to our spiritual unfoldment, then each aspirant is called upon to find the appropriate information and to embody the correct teaching in his own life, as an example for others. Education through example is a major need in our times. When there are sufficient members of the human race exemplifying the truth of the Self, then the various religious systems will have to either join in the process or wither and die for lack of substance in their teaching, impotent and incapable of providing the needed nourishment. The principle that BIG 'C' IS NUMBER ONE, must begin to permeate all sectors of society, and all sciences. The planetary transformation is inherent in the evolutionary process itself, but we can cooperate and contribute to it, adding our own portion of sensed unity.

### Theme:

The theme for today is embodying the AS IF principle. It is a statement of immutable fact that 'as a man thinks, hopes and wills, so is he'. The power to produce the needed integration and to end a cycle of sensed duality, lies within man himself. The solution to the problem of finding the Self lies in our innate capacity as imaginative creatures. By the use of the creative imagination, the bridge between the lower aspect and the higher can be constructed. Not to over-simplify the situation, but to emphasize a basic truth, we must 'become the Self' again and again through meditation and active embodiment of spiritual qualities, acting AS IF we were those qualities.

"In the effort to give expression to VALUES which have their source in the Transcendent World, a serious difficulty is encountered, owing to the inadequate supply of words having the appropriate meaning.

One result is, that very often the writer or speaker asserts ineffability in a wider sense than is necessarily the case.

THE TRANSCENDENT AS SUCH IS INEXPRESSIBLE WITHIN THE RELATIVE MANIFOLD, BUT THERE IS AN INTERMEDIATE DOMAIN, BETWEEN THE TRANSCENDENT PROPER AND THE MORE RESTRICTED SUBJECT-OBJECT CONSCIOUSNESS, WHERE PARTIAL EXPRESSION IS POSSIBLE.

If this were not so, it would be entirely useless to write or say anything on these subjects. But when we come to the question of how far expression is possible, there is no definite answer. We know that a perfect evaluation is a theoretical or absolute impossibility, but at the same time the evaluation can approach perfection without limit. In actual practice, the mathematician proceeds in this evaluation just so far as is significant for his purposes and stops there.

WITH RESPECT TO THE EXPRESSION OF THE HIGHER VALUES, THERE IS LIKEWISE NO THEORETICAL LIMIT TO THE PROCESS OF APPROXIMATION. The absence of the conceptual tools or the limitations of the intellectual capacity of a given individual determine his limits for him, but do not define the limits of possibility for other individuals. THIS IS ALL A QUESTION OF RELATIVE SKILL AND EQUIPMENT. \*

### Comments:

Today's quotation brings up a topic that is treated throughout the literature of mysticism and esotericism: The ineffability of the transcendental experience and the innate inadequacy of human language to express it. In this case, if you are a mystic then you can understand a fellow mystic and what they are trying to communicate. If you belong to the higher order, then the lower-order language barriers are overcome and the 'spirit' of the message comes through. If you are not a mystic, then one has to be content with analogy and symbolism that may or may not convey the meaning intended. If your consciousness is well attuned to the higher-order capacity of abstract and symbolic thinking with a good degree of intuition, then you probably have an advantage - but it is still not the same as direct transcendent understanding.

In this we come up against the problem of 'incommensurability'. This means that there is no adequate 'measure' to compare two orders or dimensions of reality. This problem has been treated in philosophy as the 'principle of adequatio'. This principle refers to the quality of consciousness that contrasts the different experiences on the human plane, or on other levels of the hierarchy of BEING. In essence, this refers to one's state of vibration or quality of consciousness that puts one 'en rapport' with an experience or totally outside of that experience: it all depends on what is present within oneself. BEAUTY IS IN THE EYE OF THE BEHOLDER! If you can relate deeply to 'rock-n-roll' music then you are 'adequate' to that realm of vibration. If you are attuned to classical music and cannot accept the 'rock-n-roll' level of musical vibration, then you are 'adequate' to the classical. It is all a question of what is 'within your make-up' that determines your level of understanding and relatedness. The Hindu sage Patanjali speaks of this principle in his Yoga Sutras: In the presence of him who has perfected harmlessness, all enmity ceases. "Patanjali tells us that the perception of a characteristic, of a quality and of an objective form is dependent upon the fact that in the perceiver similar characteristics, qualities and objective capacity are to be found. This similarity is the basis of perception. ... Only that can be contacted which is already present or partially present in the perceiver's consciousness." \* This is a point of great importance and practicality: our progress in human evolution depends on our increasing levels of 'adequatio' on all levels - physical, emotion, mental and spiritual. When our integrated personality is placed in 'attunement' with the Self, then we are treading on sacred ground and enabling ourselves to become agents of a higher order with all its consequences.

As just stated, the principle of 'adequatio' has relevance in our everyday choices, values and overall lifestyle; because with every thought, word and work we are forming our consciousness with all its habits, attitudes and goals - with consequences that are far-reaching. Every day is a day for evolution to be advanced or stifled; everyday is a moment in time that shapes and fashions our state of adequacy for higher and higher endeavors. We must understand that we are held responsible for our own level of 'adequatio' at our particular stage of evolution.

FMW states that the Transcendent as such is inexpressible and thus incommunicable. But he also says that language (in spite of its faultiness) is a medium of communication and must be used in the best way possible. He further states that unless one enters into the higher order, a perfect equation is impossible - but there are no theoretical limits to approaching a deeper understanding. It is all a matter of 'relative skill and equipment'.

This problem of becoming more 'fitted or attuned' to higher states of existence is a very complex one, just because our very personality make-up is complex. We say complex because we are referring to the subtle energies and forces that combine to constitute one's unique personality expression. In reference to this problem we offer two statements from the Alice Bailey writings: \*

- \* "In the field of energy which we call the soul (the major energy with which man is concerned) absorbs, dominates or utilises the lesser energy which we call the personality. This it is necessary for us to realise; and to remember, at the same time, that this personality is itself composed of four types of energy. According to our ray type, so will be our use of the words 'absorbs, dominates, and utilises'."
- \* "I would here remind you...that words fail to express and language handicaps rather than aids the objective that I have in view. Human thought is now entering a field for which there exists, as yet, no true language-form, for we have no adequate terms, and in which word-symbols mean but little. Just as the discovery of the automobile, and the radio have necessitated the formulation of an entirely new set of terms, phrases, nouns and verbs, so in the years that are coming the discovery of the fact of the soul will necessitate a new language approach. ... The Psychologist of today is in the dark very often and understands not what we are trying to convey, for the new language is not yet evolved and the old terms are inadequate."

We can readily see that the human evolutionary process is a complex one and is a series of 'at-one-ments' that produce a new set of values, perspectives and level of understanding. The Christ Himself could only use symbolic language when speaking to the multitudes about the inner realities: The kingdom of God is like a seed planted in the ground...! Indeed, if the concepts and values related to the spiritual path 'take root' within a person, then they are going to grow and produce; each year of planting will have its set-backs but the overall harvest will succeed. Much will depend on our own efforts to make ourselves 'adequate' to the task: are our thoughts, purposes and ambitions selfishly polarised or spiritually inclined...? Our basic life-orientation is what counts not the quantity or lack of possessions. In the pop-culture that seems to dominate the mass-awareness in the USA, it is not surprising that this society has to deal with so many psychological problems. We suffer from lack of 'depth' - our state of 'adequatio' is grievously low. A new impetus must arise that qualitatively improves mass-awareness.

### Theme:

The theme today is taking seriously the principle of 'adequatio'. Taking responsibility for one's actions is an old cliché; but it is a serious principle that applies directly to the human evolutionary process. Understanding this principle puts a new perspective on our life. We must see all things in terms of QUALITY: quality of friendships, environments, jobs, habits, attitudes and concepts, and the whole range of human behavior. The survival of the fittest is another way of saying the survival of those who are qualitatively better and have a higher degree of 'adequatio' than others. Evolution proceeds from changes of the life-force from within; not simply biological adaptations from the form-side. Be evolutionary-proactive!

"I have coined a new word that seems to supply an unfilled need.

It is the noun, "introception", with the verb form, "introceive". This word is from the combining forms 'intro', meaning 'within', 'into' and 'in', and 'capere', meaning 'take'. Hence it has the primary meaning 'to take into or in'. The principal meaning for which I find this word useful is: 'THE PROCESS OR MODE OF CONSCIOUSNESS WHICH PENETRATES TO PROFUNDITY THROUGH THE AFFECTIVE FUNCTION'.

Thus it is a kind of insight aroused through music, poetry, and the fine arts in general. Both the words 'understanding' and 'perception' have been, at times, stretched in their meaning to carry this significance. But such usage is not consonant with the current meaning of these terms. 'Understanding' properly is related to cognition, while 'perception' is grounded in sensation. An idea or a concept may be understood; a sensory datum, either in subtle or gross sense, may produce a perception. But the quality of consciousness associated with the affections is something of quite a different sort from either of these." \*

### Comments:

When the affective nature attains a purified or refined state, then it becomes a medium through which higher impressions can be registered by the personality. As part of the integral equipment of the state of relative consciousness, the affective nature needs to be controlled and stabilized so that it does not interfere with the insights of the higher planes. This is the rationale behind the prescription to develop detachment and discernment, quieting the emotions and yet using them to attune to the love-aspect of the spiritual Self. As most people have highly developed emotional bodies, the pathway to the Self demands a cultured and refined emotional response mechanism, free from anger, fear, jealousy, intolerance and all forms of harmfulness. The Yoga of entering into higher consciousness is not possible unless the affections become a wholesome partner and a first class response-mechanism that reflects only the purest of impressions, truths and energies. Sound spiritualized psychology of the 'transpersonal' schools is a good source of training for the enrichment of the emotions. At any rate, let the words of FMW ring strong and true as he states that the 'insights' of higher levels can reach us through music, poetry and the fine arts - because these endeavors put us in rapport with the subtle energies of the Higher Self, through the emotional nature.

This whole area can be treated from a Theosophical perspective by studying the role of Buddhi in our life, which is the next higher plane above the mental body. This field of awareness lies just beyond the level of the abstract mind, which deals with archetypal principles. There is a curious correlation or alignment between the Buddhist plane and the Astral plane, which allows the two dimensions to have a mutual affinity. That is, Buddhist impressions have a natural line of least resistance with the astral body. Many mystics are emotionally polarized and attain a degree of spiritual vision and a grasp of higher truth; and yet lack the intellectual development to understand it or express it. The emphasis of Divine Love in many religious systems and the spirituality it fosters, creates a fertile ground for the initial stages of mysticism. But this Buddhist-level refinement can be seen manifested in those who develop all the varied arts and sciences. As a general principle, let it be said that any and all genuine refinement of the emotions builds a bridge to the spiritual realms. FMW introduced the word INTROCEPTION to originally mean the 'penetration to profundity' through the affective function.

When we are aroused to a minor sense of ecstasy, a heightened sense of peace, love, joy, tranquility and unity or understanding through the arts or sciences - then quietly possibly we have unconsciously touched the hem of our own Buddhist consciousness. When we sense deep values and areas of truth that bring us to tears by their profound impact upon us, then our emotional nature has registered a higher order. In other words, when we can be stirred to our very depths, with calm but passionate embrace, then something of the Beyond has reached us.

Many individuals wrongly suppose that the Yoga-Path is one that depreciates the personal self and concentrates only on spiritual exercises and issues. This is a very mistaken view. Our spiritual progress is attained by means of our personality competence, not in spite of it. As stated before, our entire life-structure is complex and multidimensional; and it takes a long evolutionary journey to finally achieve the goals that Yoga presents us. The very fact that most people in the world are still struggling for survival, with little or no interest in spiritual or philosophical matters, indicates that humanity is on a very long journey to its final destiny. An absolute necessity for spiritual success is a good degree of psychological success. By this is meant building a personality that is 'integrated and healthy' - that is, with all the vehicles in alignment and functioning well, and oriented toward MATURE VALUES AND BEHAVIORS, in accord with the ideals of the Self. Of course, these ideals are by and large known to us through the spiritual literature of world religions and yoga systems. The following qualities show the type of development that the Higher Self expects of an integrated personality: COMPASSION, WISDOM, DETACHMENT, INTUITION, SHARING, COOPERATION, RESPONSIBILITY, SERENITY, INNER CALM, INCLUSIVENESS, SPIRITUAL INDIFFERENCE, PATIENCE, INTEGRITY, LOVE AND JOY. We can combine with this list the various levels of competence in earth-living that are needed to act as a mature, disciplined and capable person, acting in the roles of parent and reliable coworker, contributing to society as a responsible citizen who exhibits a built-in ethic of SERVICE to others. Neither genius nor perfection is required on the spiritual path - simply a genuine dedication to self-culture, a dedication that increases in momentum on a daily basis.

This entire topic of the quality of personality functioning and orientation is highlighted in the many writings of the esoteric literature of Alice Bailey. Consider the following statements:

- \* "A potent personality may function in any field of human expression and his work will warrant the word 'spiritual' just in so far as it is based on high idealism, the greatest good of the largest number, and self-sacrificing endeavor. These three - idealism, group service and sacrifice - are characteristics of those personalities who are becoming increasingly sensitive to the soul aspect, the qualities of that soul being knowledge, love and sacrifice."
- \* "The outstanding characteristics of those personalities who are not as yet soul-centered or controlled, are dominance, ambition, pride and lack of love to the whole, though they frequently possess love for those who are necessary to them or to their comfort." \*

Thus, we are told that the true meaning of 'spiritual growth' is far wider than the usual connotations of monks and monasteries and church-going people filled with doctrines and dogmas of ecclesiastical meaning. A true definition is more comprehensive and inclusive. The stage of evolution which can be called the DEVELOPMENT OF THE PERSONALITY is an important one, because it lays the foundation. Passing beyond that and working on the phase of DECENTRALIZING from the personality is the work of the higher yoga, which can be called the path of Discipleship. In this stage the light of the little self fades out as the LIGHT OF THE SELF takes precedence and blazes forth in the transition of Recognition.

### Theme:

The theme for today is developing emotional maturity. Any attempt to heal and integrate the personality nature (mind, emotions, body) is an act of honoring the higher Self. Emotional maturity covers a multitude of topics and psychological areas, such as: healthy self-esteem, healing the emotions, cleaning out mental garbage, refocusing one's priorities, values, goals and premises, and the entire range of moods and attitudes that direct our livingness. There are many roads to achieving greater personality integration; and most people have to take a definite proactive approach to this problem and FIND THEIR OWN SOLUTIONS. Fortunately, our society has many valuable and practical resources for this purpose - all of them related to education and counseling. YOUR OWN 'INTROCEPTIVE' PROCESS DEPENDS UPON A HEALTHY EMOTIONAL RESPONSE-MECHANISM, A PURIFIED CHANNEL FOR THE LIGHT.



January 23

"In principle, inward penetration is possible through any of the three modes of consciousness, or various combinations of them, but practically perception as a complex of sensation - not intuition - is rarely a Road in this cycle.

THUS, IN GENERAL, MAN ENTERS THROUGH THE UNDERSTANDING - INTROCEPTION OR INTUITIVE PERCEPTION; OR RATHER WITH ONE OR THE OTHER OF THESE AS A PREDOMINANT MODE OF HIS CONSCIOUSNESS.

With most individuals who reach the Outer Court of the Path, introception or intuitive perception is more developed than understanding, and thus he who would directly influence the greater number of people should speak mostly to the introceptive or intuitively perceptive consciousness.

On the other hand, those who have attained a considerable development of power are likely to have exceptional understanding, at least in some fields. Thus, he who would effect an influence with the latter group must appeal, in large measure, to the understanding.

Note: Subsequently, I have broadened the meaning of introception so as to designate a third function of consciousness defined as:

THE POWER WHEREBY THE LIGHT OF CONSCIOUSNESS TURNS UPON ITSELF TOWARD ITS SOURCE. \*

### Comments:

At our present stage of evolution 'perception as a complex of sensation' will not open the door to Recognition. Perhaps, there was an epoch or cycle of humanity's history when this was possible, but certainly not at our current level of development. Spiritual unfoldment requires a relatively high stage of readiness and refinement. This is precisely so that the innate consciousness can begin to stop the endless cycle of PROJECTION, INTROJECTION AND SUPERIMPOSITION on the physical plane that create the condition of personal and mass-illusion. A large part of the problem lies in the conditions found in the world-field itself: by definition it is sensation-based. Even the religious systems that attempt to reorient people to an otherworldly mentality, are mired in the sensation-cycle of the relative planes of consciousness. We are taught and advised to withdraw from 'worldly' pursuits and unethical behaviors; all designed to bring some measure of stability to society through decent living. If it is a healthy form of religious training, then the personality is uplifted and coached as any good system of healthy psychology. If the conditioning is not healthy then the entire project of personality maturation can be sidetracked for years, if not for one's entire lifetime. But the point is this: even religious training stays within the realm of the personality - the relative world field, which is by definition sensation-based.

By seeing the universe from the multidimensional perspective, it is recognized that there are more dimensions to life (and our very nature) than just bodily sensations, emotional sensations, or mental sensations. Yes, sensations all of them! The entire world-field is considered to be one of sensations. Even though it is the very life and power of Consciousness that works with and through these areas, the realm of the personal life is not considered to be the domain of Consciousness Itself. It is the MICROCOSMIC REALM which is meant to function as the medium and instrument of the MACROCOSMIC UNIVERSE OF CONSCIOUSNESS.

The term sensation is mostly applied to perception of the world through the five physical senses. And as such, a person who is totally engulfed in sense-experience, without any growth in the higher work of emotional maturity and mental enrichment, is not yet capable to tread the spiritual path. They would be considered a 'child' in terms of spiritual development. Of course, the whole world is physically based, but the point of importance is one's total development: an integrated personality with mind, emotions and body fully functioning as a unified unit, and aligned-attuned to higher issues, is an adult-seeker, and suitable for spiritual unfoldment. Thus, in general, those who reach the 'outer court' are functioning at a certain level of maturity.

January 23

To restate this perspective and summarize it more concisely:

- \* The personality complex is the Microcosmic domain: all levels are esoterically considered to be sensation, when compared to Consciousness.
- \* The Transpersonal complex and Transcendental Consciousness is the Macrocosmic domain: all levels are considered to be within the Nirvanic levels, non-objective realms of consciousness.

The mystic testimony is that they are taken 'out of the world of sensation' which they are familiar with, and transported into an entirely different field of awareness. Indeed, the true mystic who enters into Nirvanic levels has entered the Macrocosmic spectrum of livingness. It is not familiar territory because there are no-objects, no-things - and thus 'nothing' but an immensely extended awareness that encompasses a unified-field of Consciousness throughout the universe. Of course, the 'Nothing' is how it is perceived from below; from its own level, that Nothing becomes Everything in a Plenitud of power - the archetypal patterns of all things.

A near-death experience, where the individual is temporarily withdrawn from bodily awareness and transported into supernal realms is an example of the different levels of 'sensation' at the astral and mental levels in the microcosmic spectrum of life. But they are not entrances into Nirvana. Leaving physical plane livingness is a natural, normal and necessary process which is called DEATH. But even a total withdrawal from the physical plane does not itself provide us with conscious contact with the Self. Indeed it is a learning experience; we are forced to leave behind all physical contacts and physical objects: our money, possessions, life-roles and relationships, and the whole play of phenomena that characterizes the physical world. But we enter into another domain with its own phantasmagoria of astral or mental objects and have to adjust to their stimuli, mode of operation and laws: the subtle worlds of the microcosmic spectrum are worlds with their own dynamics and sensed-reality.

How does one enter into the Macrocosmic unified field and become One with all beings? To rephrase the question: How does the 'personality self' participate in the Transpersonal Self which is its innate inheritance and constant presence? The Self is not far away on some distant planet in another galaxy. It is the power and perfection within that is always present. IT IS THAT WHICH WE ARE, IN OUR INMOST NATURE! So in the primary sense, YOU ARE ALREADY THERE! It is by the power of the Self that TURNS UPON ITSELF TOWARD ITS SOURCE that effects the transformation. The personality self is lifted into the higher realm when the Self deems that all requirements are fulfilled: karma, vibratory rate of the subtle bodies, the ability to handle higher energies, the quality of consciousness that is ingrained at the personal level, and the innate purpose of the Self.

The Yoga Surtas of Patanjali states the problem concisely: INCORRECT KNOWLEDGE IS BASED UPON PERCEPTION OF THE FORM AND NOT UPON THE STATE OF BEING. \* "At this stage in the evolutionary process no form of any kind measures up to, or is an adequate expression of, the indwelling life. No true adept judges any expression of divinity through its third aspect. Raja Yoga trains a man to function in his second aspect and through that second aspect to put himself en rapport with the 'true nature' latent in any form. It is the 'being' that is the essential reality, and all beings are struggling toward true expression. All knowledge therefore, which is acquired through the medium of the lower faculties and which is based upon the form aspect is incorrect knowledge." \* The form aspect gives partial knowledge and is open to distortion, misinterpretation and critical errors of judgment. The consciousness aspect gives all knowledge: correctly, integrally unified and in total harmony with TRUTH.

### Theme:

The theme for today is the orientation toward consciousness not sensation. We are by nature oriented toward 'sensation'. To shift that orientation toward the inner life may be easy for some temperaments and difficult for others. The typical extravert is completely immersed in the 'form aspect'; introverts are more inclined to focus on the inner life. But regardless of your personality type, one day your soul will sound forth the message that now it is time to 'initiate a graduation process' from levels of sensation and move towards the center.

"Sunday and Monday were spent in Los Angeles. The fatigue induced by the city was considerable and made sleep imperative.

I am practicing the holding of consciousness on the objective or relative side deliberately so as not to drive the physical organism too hard. I find that turning the one way or the other is considerably within my control, but to remain on the objective side requires the greater effort.

INCLINATION DRAWS TOWARD THE INWARD. WITHOUT THE CURRENT THE OBJECTIVE WORLD IS LIKE A DESERT IN THE INVIDIOUS SENSE OF THE TERM. HOW IS IT POSSIBLE FOR HUMANITY TO BE SO ATTACHED TO THIS OUTER LIFE? Yesterday I deliberately turned Inward and invoked the Current with the accompanying deepening of Consciousness, but in this case in a modified form. Always there is the gentle Joy.

Saturday evening we had the usual meditation. .... Afterwards I called attention to the point that one should aim at the EMPTINESS as the highest, but that the consequence in relative consciousness is a new richness developing along the lines of the natural bent of the individual consciousness. On the other hand, if one aimed at a conceivable goal, he sets that goal as an arbitrary limit.

The advantage of aiming beyond all possible limits lies in rendering more nearly realizable the fullest possibilities of the individual. The EMPTINESS is thus the real 'Philosopher's Stone' which transforms all things to new richness; it is the Alkahest that transmutes the base metal of inferior consciousness into the Gold of Higher Consciousness. \*

### Comments:

FMW gives us several areas to contemplate:

1. The impact of surrounding conditions on the physical body, when it becomes a genuine instrument of higher consciousness and the subtle inner energies.
2. The amazing ability of FMW to control the flow of the current and to move in one direction or another at will.
3. The completely changed attitude toward the physical plane as a 'desert' in comparison to the quality of livingness on the inner levels.
4. The method of meditation that he used with family and groups of students: the rationale for 'aiming beyond all possible limits'.

While some people are searching for enlightenment by placing major attention on the physical body through strict diet practices and Hatha Yoga exercises; others are totally neglecting it, under the mistaken notion that the body is just part of maya and it does not matter how we live and treat the physical body. Perhaps, the first and most proper attitude to take is that the body is not a non-essential but neither its of major importance: it is an instrument and a temple of the Divine. As such it deserves respect and appropriate utilization. Ultimately, it is the medium of the Divine on the physical plane; without a form the Divine is non-manifest. The body is a sentient being on its on level, not a mechanical devise. Esoterically speaking, it is a compound of elemental essences, or living entities at an elemental level, that provide an incredible synthesis of forces that is called the 'physical elemental'. The point of importance is that is 'synthesis of forces' must have a certain vibratory capacity in order to receive and handle the downflow of ENERGIES from our Spiritual Consciousness. We are all familiar with the elemental force of fire and electrical and nuclear energy, all of which cause extreme destruction when not controlled. The voltage of higher energies is equally powerful and must be controlled or managed by the physical body if any successful correlation is to be made on the physical plane. Imagine how FMW would have responded to the tremendous tension, noise and congestion and chaotic conditions within our major cities today, if he could hardly handle the conditions of the city of Los Angeles during the 1930's and 40's? The higher energies subtilize the body tremendously and demand tranquil, harmonious and natural conditions.

It is truly amazing that FMW could not only enter into the heights of awareness, but without a trance-condition continue that awareness while fully awake. But it took considerable work and 'practice' to control the flow of energies so that the physical vehicle could manage the pressure. The natural inclination was to withdraw inward, but the work of maintaining contact with and through the physical organism has the advantage of 'grounding' those higher energies upon the earth for purposes of teaching, 'being a living example to others, and exposing the physical plane to the downflow of those higher energies. To lose correspondence with the outer plane and stay withdrawn is the great test confronting the mystic; because the goal is service to the greater number of humanity who is still struggling in the illusion that earth-life is the only level of existence that is available to us.

FMW's response to those who would doubt the value of the inner life was his testimony that the 'objective world is like a desert in the invidious sense'. In other words, there is nothing innately desirable about the outer life, when compared to the inner counterpart. The element that gave relief and reward was the ability to invoke the Current and be embraced by the Joy.

In the 'Treatise On White Magic', Alice Bailey gives us a summary of achieved awareness whereby the illusion of the relative planes can be overcome:

1. Know thyself to be the undying One.
2. Control thy mind, for through that mind the undying One can be known.
3. Learn that form is but the veil which hides the splendour of Divinity.
4. Realise that the One Life pervades all forms so that there is no death, no distress, no separation.
5. Detach thyself therefore from the form-side and come to Me, so dwelling in the place where Light and Life are found. Thus illusion ends. \*

This knowledge was achieved by FMW and his life was a living demonstration of it. If those who enter into subtle dimensions in a near-death experience can return to physical consciousness with entirely renewed and readjusted viewpoints, values and goals in life; how much more would a person who entered into celestial realms of Nirvana view all relative planes with a radical re-evaluation. It can be said that FMW lived a genuinely dual life: one in total detachment from the objective side; the other seeking a correspondence to and moderated balance with the objective side. That he learned to maintain this balance was an equal level of success as his achievement of mystical union with Nirvanic levels. It is interesting that some individuals move to the desert because it is considered an environment that provides an atmosphere of contemplation, free from the distractions of society. But the desert is a harsh place. The one who knows the undying One, sees the illusion of all earth places, and hence, all relative existence is a desert.

The advice given to meditators was 'do not set arbitrary limits'. The method utilized was to expand consciousness as far as the individual's capacity would permit. Every person has their built-in boundaries because of the quality of the personality vehicles, as well as karmic considerations, but no one should arbitrarily set a boundary. Let Spirit itself determine how far things will develop. EMPTINESS IMPLIES A MACROCOSMIC PLENITUDE THAT IS INFINITE.

### Theme:

The theme for today is deepening one's meditation. Even if you are a beginner in meditation, something can improve. All movement is gradual, and must be gradual, in order to protect the integrity of the personality vehicles as they learn to absorb the higher energies. Let it be stated as a general rule, that whenever a person genuinely attempts to contact the Self, SOMETHING HAPPENS! At unconscious levels the personality is beginning to absorb new and powerful energy - and consequences follow immediately which will be slowly transmuted by the personality and made available at more conscious levels. The Self responds to our invocation. Work slowly and steadily. Eventually, a 'new richness developing along the lines of the natural bent of the individual consciousness' will occur. The 'base metal of inferior consciousness' is wonderfully transmuted with consecrated motive, fearlessness, a balance of imagination and reason, a willingness to experiment, and weighing evidence wisely with highest instinct and intuition.

"After the Awakening to the former (Cosmic Consciousness), while this act involves transcendence of 'self-consciousness' in every case, yet there are degrees and levels within the field of Cosmic Consciousness.

Consider this statement in connection with the above quotation from Shankara.

("I am indeed Brahman, without difference, without change and of the nature of Reality, Knowledge and Bliss). Shankara is speaking of that which is neither formed nor formless and therefore, that which transcends Cosmic Consciousness. But the realization of the Brahman, partial or complete, is the basis of Awakening to Cosmic Consciousness. The latter does not, therefore, transcend the relative in the strict sense of the word, though it does transcend consciousness grounded in the subject-object relationship.

THUS, IN COSMIC CONSCIOUSNESS WE ARE DEALING WITH AN INTERMEDIATE WORLD. IN THIS DOMAIN IGNORANCE HAS BEEN DESTROYED, YET THE COSMOS IN A FUNDAMENTAL SENSE HAS NOT BEEN ANNIHILATED. THUS UNFOLDMENT OR EVOLUTION REMAINS POSSIBLE." \*

### Comments:

Some very important insights are presented to us regarding the definition and quality of consciousness which is termed Cosmic Consciousness. Within the framework of FMW's comments, certain statements are made regarding the characteristics of the Cosmic state: These may differ somewhat from the definitions of other writers, but we consider these statements to be as valid as any treatment of this area; which is to say that we trust the accuracy of FMW's insights and knowledge in regard to the structure of the inner planes:

1. There are degrees and levels within the Cosmic field.
2. The Cosmic state as such does not transcend all relativity.
3. It is an intermediate world: ignorance is destroyed, but there is no absolute disjunction from or destruction of the form-side where evolution is in process; one is between the relative worlds and the total absence of relativity.

The degree of profundity which is called the Transcendental or Brahman does transcend both form and formless states, and is beyond the Cosmic field. I suppose that some individuals would call this a purely academic discussion with no practical application. It is a philosophical point that falls within the realm of this year's work, since the objective is to grow in a sense of the multidimensionality of the universe and add to that a 'sense of belonging' to the various dimensions that are 'within us' and not just, as is were, on the outside.

Hundreds of extracts could be taken from world scriptures and the writings of mystics, occultists and sages to corroborate the existence of real worlds hidden within this unreal world. It is for each person to exercise their intuitive function in this matter and derive adequate inspiration from a study of the various texts and testimonies. I.K.Taimni reminds us that:

"...the fact that it is easy to get such a conviction does not mean that we can also obtain from such an examination some idea with regard to the nature of the real world. There is the rub. Even those who have entered this world cannot give to those who know only this unreal world, any idea of what the real world is like. All they can do is to bear testimony that it exists and every human being can enter it. Nothing more. ... Any description of it, if attempted, must be vague, indirect, symbolical or expressed by means of negatives. This fact can be made an excuse by the sceptic for sticking to his agnostic position, and by the half-hearted for doing nothing to free himself from the illusions and attractions of this world." \*

The prevalence of materialism in our age is an enormous distraction that prohibits us from developing a profoundly spiritual life-focus. Yet in the midst of these odds some practical progress can be made to strengthen our conviction:

- \* That the REAL exists and it is possible to attain IT.
- \* That a reasonable place to start is to reinforce our multidimensional perspective.

Because the subject matter of this year's work comes from the experience of a trained philosopher and scientist, the mystical truths expressed are precisely and professionally expressed - and that format tends to convey to the average student that the issues raised are beyond their grasp. The reaction of many students is that the matter is too difficult and outside of their ordinary life, or too cold and calculated and thus uninteresting. It is granted that we are constantly challenged to 'stretch our minds', which is a beneficial thing. In addition to the open mind, we must view these issues with an emotional component; that is, to allow oneself to become embraced by these issues, impassioned about them in the positive sense.

The rationale for this is that any sort of 'breakthrough' experience requires a balanced personality that allows for the energy of LOVE to play just as great a role as the energy of Wisdom. The expression of love depends on the medium through which it is flowing: if it flows through the emotional body, then love assumes the form of strong feelings; if it flows through a purified mind, then love takes the form of fierce intellectual investigation, a quest for Truth. The emphasis in this year's journey toward Recognition is to energize the latter expression: it is an exercise in the sheer force of penetrating discrimination - yet with LOVE as a constant undercurrent in the background. This is again made clearer by the comments of I.K. Taimni:

"It is hardly necessary to point out that love is the attraction between a fragment of Divinity and other fragments, or towards the Whole from which these fragments are derived. It is an attraction which if felt when these are sheathed in separate sheaths of mind and matter. IT IS THUS THE REVERSE OF THE FORCE WHICH KEEPS THESE FRAGMENTS APART IN MANIFESTATION. By its very nature, therefore, love tends to take us out of manifestation and thus to regain our integrated state in which we are part of that Whole. It may also be pointed out that this coming together or drawing together of the fragments is always accompanied by pleasure or happiness, or bliss, these different words denoting the same thing at different levels. The deeper the level at which this ONENESS is achieved or felt, the finer and more exquisite the experience which results." \*

Thus, it is love that is the basic uniting factor. To suppose that a mystic achieved the highest knowledge of the ONENESS of all things without love is sheer fantasy. As it was stated above, the power that unites the 'fragments with the Whole' is none other than Divine Love. It is no wonder then that all spiritual systems and world religions place primary emphasis on this factor, and the predominant quality that religious systems advocate is COMPASSION toward all living entities. In the final analysis, it is one's temperament and training that determines one's own unique 'pathway through to Space'; however the basic requirements do not change. Perhaps, it is possible to enter into the OUTER COURT with a diminished love capacity, but it is impossible to enter the INNER COURT without a fully developed and balanced LOVE-WISDOM faculty.

A work of philosophy is not meant to be a newspaper article or a magazine story. It is a scientific investigation into the underlying meaning of existence, and as such takes us beyond ordinary thinking patterns, into new heights. The horizons presented to us by FMW are towering in comparison to most philosophers in terms of their quality and essential truth-factor, precisely because they are the product of firsthand KNOWLEDGE, and not theory or second-hand renditions of previous works. HE ASKS FOR YOUR HEART AND NOT JUST YOUR HEAD.

### Theme:

The theme for today is developing the 'esoteric perspective'. This perspective deals with the overall attitude of the spiritual seeker. It is an attitude of CONNECTING with subjective levels through meditation, and demonstrating that contact in loving work with others, in wise counsel, in cultivating a sense of oneness with all living beings: in short, it means living with a MULTIDIMENSIONAL frame of reference. It is the capacity to work effectively seated at the CENTER of one's being and holding the attitude of the 'detached observer'. If nothing else, we can all begin by growing in the firm conviction that as a microcosm of all that exists we have the innate capacity to tap into progressively higher resources of LOVE AND WISDOM.

"What greater thing is there than this Mystery that is Myself?  
All things else I am able to comprehend, if not at this moment, then in time  
I can do so, and that is why I am able to give them names.  
And that which I have named is in thralldom to Me.  
So all creatures serve Me from the most elemental up the highest Gods.  
But the SELF THAT I AM has no name, for no word that points toward Me  
comprehends Me.  
Names mean forms, whether gross or subtle, but I AM without form,  
and therefore eternally nameless." \*

### Comments:

This entire statement sounds forth as if it were a highly charged 'mantra' shouted out from the mountain top of enlightenment! It is a glorious declaration, coming not just from the Higher Self in its seat within the Causal or Buddhic planes, but as coming from the Self as Divinity. It is a statement with the same definitive and categorical authority as the mantram: I AM THAT I AM - which refers to a person's monadic consciousness, and his relationship to the planes of FORMLESS ABSTRACTION - far above the personality and soul levels.

Man is in essence divine. This position is of course not an acceptable one within Western religions, but it is the true esoteric teaching; and since it goes against the grain of Western society, it needs quite a lot of explanation. This year's work will bring out more and more implications of this issue, with the hope that the public mind will venture beyond the trend of popular education and create new openings in their perspectives and what is acceptable truth.

That man is divine in his essential nature has been enunciated throughout the ages. It is today considered blasphemy or just a beautiful theory - certainly not a universally held fact. The esoteric teaching is that man is a fragment of the Universal Logos, or the Cosmic Entity at both the planetary and solar levels. We are intrinsically bonded to the Divine Mind because we are a partial expression of that Mind; indeed man is the lens through which the LIGHT of the Logos can flow into humanity and the planet. This entire concept must be viewed without resistance, just let it be, let it gradually assimilate into your mind-set; we all have a 'reality box', our peculiar set of beliefs and values, and habitual ways of categorizing and limiting our experiences and acceptances. Without doubt, this teaching challenges us to the core. In order to help us unravel the puzzle and put all the pieces together correctly, it is beneficial to relax and review the whole matter from an evolutionary standpoint. Humanity is in evolution and as we come to the later cycles of incarnation, we come to a point where through discrimination we become aware of reality and unreality, and as the esoteric literature points out:

"There is a growing up in his mind a realization that he himself is an immortal Existence, an eternal God, and a portion of infinity. Ever the link between the man on the physical plane and this inner Ruler becomes clearer, until the great revelation is made. Then comes a moment in his existence when the man stands consciously face to face with his real Self and knows himself to be that Self in reality and not just theoretically; he becomes aware of the God within, not through the sense of hearing, or through attention to the inner voice direct and controlling, and called the 'voice of conscience'. This time the recognition is through sight and direct vision." \*

It is said that these profound revelations shine forth before the person in a threefold way: As a radiant angelic existence, as a sphere of radiant fire, as a many tinted Lotus of nine petals. All these symbolic phrases indicate that some aspect of the central mystery of life is KNOWN THROUGH SIGHT: Thus ageold beliefs merge into self-ascertained fact, faith is lost in sight, no more can the person doubt, because he has become the KNOWER. By a series of steps the seeker is brought face to face with Truth and Existence, with the following consequences:

1. Brotherhood becomes an established scientific fact, not a theory. Oneness with others and all entities in the universe is realized as an indissoluble bond; separateness dissolved forever.
2. The immortality of the Self and the reality of the inner planes is ascertained beyond doubt.
3. A realization of the meaning and source of ENERGY, and the ability to wield occult power with scientific accuracy and direction.

The testimony of mystics and sages never ceases to amaze us and shake us from the dull and dreary rounds of our limited viewpoints. For purposes of added illustration and illumination the words of Chardin point to a profound reordering of priorities that recolored his entire human perspective, as a result of being encompassed by 'the moving heart of an immeasurable pervasive subtlety': (The description is written in the third person but refers to Chardin)

"And in that moment he perceived a strange metamorphosis: ... The man saw himself standing in the center of an immense cup, the rim of which was closing over him. And then the frenzy of battle gave place in his heart to an irresistible longing to 'submit': and in a flash he discovered, everywhere present around him, the ONE THING NECESSARY. Once and for all he understood that, like the atom, man has no value save for that part of himself which passes into the universe. He recognized with absolute certainty the empty fragility of even the noblest theorizings as compared with the definitive plenitude of the smallest 'fact' grasped in its total, concrete reality.

He saw before his eyes, revealed with pitiless clarity, the ridiculous pretentiousness of human claims to order the life of the world, to impose on the world the dogmas, the standards, the conventions of man.

He tasted, sickeningly, the triteness of men's joys and sorrows, the mean egoism of their pursuits, the insipidity of their passions, the attenuation of their power to feel. He felt pity for those who take fright at the span of a century or whose love is bounded by the frontiers of a nation.

So many things which once had distressed or revolted him - the speeches and pronouncements of the learned, their assertions and their prohibitions, their refusal to allow the universe to move - all seemed to him now merely ridiculous, non-existent, COMPARED WITH THE MAJESTIC REALITY, THE FLOOD OF ENERGY, which now revealed itself to him: omnipresent, unalterable in its truth, relentless in its development, untouchable in its serenity, maternal and unfailing in its protectiveness. A heavy cloak slipped from his shoulders and fell to the ground around him: the dead weight of all that is false, narrow, tyrannical, all that is artificially contrived, all that is merely human in humanity. A WAVE OF TRIUMPH FREED HIS SOUL.

And he felt that nothing in the world would ever be able to alienate his heart from the greater reality which was now revealing itself to him, nothing at all. ... A deep process of renewal had taken place within him" \*

This extraordinary transformation forever changed Chardin and left him, as he says, a 'stranger' to the ordinary ways of humans, but it had enormously far-reaching consequences that resulted in his lifelong struggle to teach us about the evolutionary journey of humanity towards the God-within and the Godhead Itself, BECAUSE HE 'SAW AND KNEW' A RADICALLY NEW PERSPECTIVE ON HUMAN EXISTENCE AND ITS EVENTUAL MERGING INTO THE DIVINE.

### Theme:

The theme for today is to understand and appreciate the quality of divine isolation. By the very fact that a repolarization takes place, it shakes up one's entire perspective in regard to what mass consciousness takes for granted. That puts one somewhat on the 'outside' of ordinary human activity. Obviously, we are not referring to some kind of mental dissociation from earth reality, but a reordering of essentials and non-essentials. If you have felt something of this 'isolation' due to your spiritual insights, you are not crazy, just beginning to experience a reprioritization which the LIGHT of Spirit slowly but surely impresses upon us.



"About fourteen years ago an old college friend called upon Sherifa and me and the time was devoted to the discussion of Theosophical subjects. At one stage in the conversation he outlined the various steps of a very old discriminative technique in which it is shown, progressively, that the SELF is not the body nor the various other principles of man, but that it can be only that final principle - which, strictly, is not one principle among others - ie. the Atman or pure subjectivity.

I was familiar with the method, was already convinced of the soundness of the logic and had previously employed it myself. But in this case I suddenly seemed to realize with certainty, that in fact 'I AM IDENTICAL WITH THE ATMAN'.

There was a sense of a new LIGHT which made clear much that had been obscure but this was not a light seen in the form of a subtle sensuous perception.

The effect upon the relative consciousness persisted.

There was a definite enrichment, but I was not aware of the Current of Joy." \*

### Comments:

In a concise way FMW describes a moment of significant illumination which preceded by several years the final Recognition event. This moment was profoundly important as a preparatory work within his psyche, fixing forever within him a level of certainty that undoubtedly inspired him to press onward, with a willingness to sacrifice all for the final union. There are mentioned the following elements within his mentality and practice:

1. The practice of a definite meditative technique of discrimination.
2. The intellectual conviction that the method was logically correct, according to the spiritual principles of esoteric and yogic philosophy.
3. The instantaneous flash of insight about his own divine nature seen with utmost clarity.
4. The illuminative moment left him with an inner enrichment.

This enrichment persisted as a lasting quality in his psyche! It was no passing thought or emotional fancy; the Current of Bliss had not yet been contacted, but the Light of Nirvana had stirred the waters of his human understanding - a drop of cosmic Wisdom had fallen and taken root within him. This brings us back again to the theme of man's essential divine nature. This theme cannot be overly discussed, if for no other reason than it's usefulness as a constant conditioner of our thought-processes. We refer to Sri Aurobindo to reiterate this point:

"The finding of the true Self, this knowledge of the Godhead within us and all, is not an easy thing. Nor is it an easy thing either to turn this knowledge (even though seen by the mind) into the 'stuff' of our consciousness and the whole condition of our action. All action is determined by the effective state of our being, and the effective state of our being is determined by the state of our constant 'self-seeking will' and 'active consciousness' - and by its basis of kinetic movement. It is what we see and believe ourselves to be, with our whole active nature, and our relations with the world to mean. That is, it is our 'faith' that makes us what we are." \*

A merely intellectual person, whose knowledge is based on the intellect alone, can have comprehensive knowledge 'about' philosophy, religious systems; and all that theoretical knowledge can be negated by his lifestyle, priorities and values. In the case of the person who KNOWS THROUGH BUDDHIC AWARENESS this is not possible because the knowledge is totally infused within his consciousness as an essential point of wisdom. If you know that certain activities bring suffering and pain, then you generally avoid them; if you know that a substance is poisonous you won't ingest it. When FMW knew that he was the Atman, there was no doubt, no hesitation, no regret; it was seen as something self-evident, which is the sign of Buddhist awareness filtering into the mind and impressing it with the higher spiritual truth.

The word 'faith' in Aurobindo's terminology would refer to an intuitive insight that was profoundly conditioning of one's basic assumptions. It is not a dogmatic belief that one accepts because of outside authority; rather it is a knowingness that arises from one's own inner authority, from the Self. With this kind of faith, we might still believe 'about' the Nirvanic-Self, but we are on the verge of 'knowing' the Nirvanic-Self, precisely because that Self is beginning to reveal Itself to us. Whenever Jesus told his followers that they were not far from the 'Reign of God', he was referring to their 'faith-mechanism' that was influencing their awareness and providing them with a 'window of opportunity' to experience it. In reality, no one is ever far from the Self, because we 'are' that Self; the distance-factor is only in terms of the personal self's readiness and receptivity to take the 'LEAP OF FAITH' into the Beyond. Aurobindo states the basic requirements for the personal man to cease living in ignorance and become a soul founded in divine knowledge: There are four basic needs -

1. An admission of a new truth, and entire turn and giving of the mind to a new knowledge of self and others, world, God, soul and nature. It is an acceptance of a knowledge of Oneness, a knowledge of universal Divinity.
2. A will that will make this new knowledge, vision or consciousness a motive of action - its sole motive!
3. An uplifting of the heart in a simple aspiration to the Highest - a widening of a calmed and enlightened heart to embrace God in all things.
4. A 'change' of the habitual and normal nature of man as he now is, into a supreme and divine spiritual nature. \*

One of the prime objectives of evolution is that human enter into a recognition of the subjective reality. The esoteric tradition is saturated with a wide range of suggestions to attain this goal. The following suggestions are general but give us an insightful and practical format to ponder that help to build a structured life conducive to spiritual progress. \*

1. We need an ordered regulation of our life so that a synthesis of all our forces can emerge.
2. We need to eliminate that which is secondary, to build control of time, a balanced life and a strong onepointedness.
3. We need to cultivate the right aspiration that evokes the necessary inspiration so that the inner contact can be invoked.
4. We need a steady adherence to 'self-appointed rules', so that a gradual refining of the personality vehicles will be perfected as virtual transparencies that reflect the inner Light. These 'rules' are not imposed from an outside authority; although they probably originate from the traditional formulas of the philosophy and science of Yoga. One's whole lifestyle and rhythm of life is transformed by acceptance of the 'pathways' that lead to Space.

The renowned Qabalist, William Gray, compares the quality and functioning of faith to the scientific formula of Ohms Law:  $\text{Amount} = \text{Pressure over Resistance}$ . According to this equation, in order to increase the amount of our faith, we must increase pressure or decrease resistance, or both. This would be in accord with the requirements of Aurobindo that prescribe a complete frontal assault on previous thought patterns (increasing pressure) and a complete surrender to the goal of changing our nature (decreasing resistance).

### Theme:

The theme of today is increasing the faith-factor in terms of basic assumptions and in terms of basic spiritual discipline and outlook in daily life. Acting on one's belief - embracing God in all things - is imperative! Increase the pressure by reinforcing the correct belief, decrease the resistance by reinforcing one's surrender to the highest and noblest expression of the Self. Like all qualities, FAITH grows in proportion to its proactive demonstration. One essential tool that creates a healthy mental atmosphere is the multidimensional and evolutionary perspective - a viewpoint that sees beyond the physical into the metaphysical and appreciates the innate growth-factor in all things, but especially in human nature. We are in a relentless momentum taking us into another dimension, the Divine nature within us.

January 28

"The most significant consequence, within the individual consciousness was a certain CHANGE IN THE BASE OF THOUGHT. As an example, it may be noted that whereas, prior to that date I had read the "Bhagavadgita" because it was one of the important Theosophic books, I did not like it, and it seemed to inculcate a veritable repression of the life-interest I then cared for.

On the other hand, immediately after the Recognition of my Identity with Atman, I found myself spontaneously thinking, as my own thought, many of the ideas contained in the 'Gita'. I REALIZED THEM AS OBVIOUSLY TRUE, AND INSTEAD OF THEIR CARRYING A REPRESSIVE VALUE, THEY WERE A SOURCE OF LIGHT AND EXPANSION.

I have never forgotten this Recognition and have never felt disposed to question the fact I then saw so clearly. In the intellectual sense, that RECOGNITION was and is persistent. But other aspects of the personal nature were not included or were not sufficiently included. So, in the intervening years I have often 'felt' and 'acted' contrary to that Recognition." \*

### Comments:

Our generation (the 20th century) has become accustomed to change, discovery and breakthroughs (especially by the hand of magical technological advances), that previous generations would have considered impossible at the the least and simply inconceivable - that is, it was not within their mind-set or paradigm to even imagine them. To say this is an obvious cliché, but a cliché that conveys a powerful message: a paradigm change creates a new reality. In most cases the new paradigm so totally destroys the old reality that one can no longer function without the new paradigm (depending on how extensive and comprehensive the paradigm shift). We can still use Newtonian physics, but only Einstein's breakthroughs and additional advances in quantum physics, have brought about the 21st century technology and perspectives. Copernicus and Galileo broke down the perspectives of an entire society structured on paradigms so flawed and false that we cannot conceive how that generation could be so blind and ignorant. But then, we are looking back with 20-20 vision, and a world-view that is so radically different that it seems like it pertains to another 'order' of existence.

Paradigm changes are of different degrees whether in the realm of science and social structure or in the realm of spiritual awareness. FMW's 'change in the base of thought' was evidently a heightening of awareness to such a degree that certain concepts, values and perspectives became self-evident and natural to him, whereas before they were rejected. It was a 'eureka' experience that made it possible for him to see clearly what before was a darkness. We are indebted to the intellectual leaders of civilization for illuminating humanity and gradually bringing it 'out of the dark ages', and we are even more indebted to the spiritual pioneers like FMW whose life-giving testimonies are designed to create paradigm changes that prepare humanity for it's next evolutionary advancement.

If we accept the premise that a penetration into a new truth, a paradigm shift, can change reality, then what do we need to do proactively in order to precipitate a paradigm change for ourselves, and thus emerge (or leap) into a heightened awareness? The list of suggestions from various sources is lengthy. By way of a hint, contemplating the implications of quantum physics, can provide us with a rationale and a method that is corroborated by metaphysical tradition: When a quantum field is observed, the quantum particles come into existence at the moment of observation; imagine an infinite space with particles coming into existence WHEN YOU PUT YOUR ATTENTION ON THE FIELD. Without attention there is just a probability amplitude in a field of all possibilities. It is one's attention/observation that transforms everything and brings into material existence the quantum particles. This is a magical thing! The quality of attention brings infinite possibilities into material existence. This is a scientific fact and a mystical truth.

The science of physics deals with only a tiny fragment of the multidimensional universe. It has discovered the energy field that saturates the physical plane and from which the 'appearances' of the earth-plane are projected. Obviously, the entire planet is the projection of a higher consciousness than the humans inhabiting it; but humans are units of consciousness with their own power of projection, and are designed by nature to be co-creators of the world. All of our history is a result of the projected states of consciousness that humanity has entertained - both the triumphant achievements and the inhuman atrocities. Humanity has no one to blame but itself for the wide range of projections, with the consequent checkered past. Now that science knows that it is dealing with an ENERGY-BASED universe, and that it is consciousness (they would say observation) that is the controlling factor, science has become the medium or instrument of a type of revelation that originally was relegated to religion. When a meta-physical truth has been precipitated into human consciousness in past centuries, the only way of presenting it to human consciousness was through the predominant religious system. However, in our age it is science that has been used to reiterate an aspect of the inner truth - **THAT ALL IS ENERGY AND THAT HUMAN CONSCIOUSNESS IS THE CREATIVE MEDIUM OF THAT ENERGY.**

Returning to the theme of paradigm shifts, it has been stated by Toynbee that there are three profound transitions that are shaping and shaking our civilization to its roots:

1. The decline of patriarchy (a cultural framework that has dominated Western culture).
2. The decline of the fossil-fuel age (to be replaced by the solar-energy age).
3. The paradigm shift (the breakdown of a complex of ideas and values that view the universe as a mechanical system composed of elementary material building blocks; along with a view of life as a competitive struggle for existence, and a belief in unlimited material progress through economic and technological growth).

In addition, Pitirim Sorokin's grand scheme for the synthesis of Western history is based on the cyclical waxing and waning of three basic value systems that underlie all manifestations of history:

1. The sensate value system (which holds that matter alone is the ultimate reality).
2. The ideational values system (which holds that true reality lies beyond the material world in the spiritual realm, and that knowledge can be obtained through inner experience).
3. The idealistic system (which produces a synthesizing stage or harmonious blending of the sensate and ideational phases; namely, that true reality has both sensory and supersensory aspects which coexist within an all-embracing unity.)

Taking the three basic transitions of Toynbee and the three cultural patterns of Sorokin, it is not difficult to see that the crisis that we are facing today is no ordinary crisis, but one of the **GREAT TRANSITIONAL PHASES OF HUMAN HISTORY**, which transcends governments, social institutions and religions - it is a planetary transition that is bringing the planet to a turning point. Such a critical moment demands that each person participate in the harmonious blending process of the idealistic movement: which sees the universe as a harmonious indivisible whole, a network of dynamic relationships that include the human observer and his/her consciousness in an essential way. This could minimize the hardship of inevitable change and crisis.

### Theme:

The theme for today is to create your own unique 'change of base of thought'. A ray of **LIGHT** from higher consciousness may not be the source of your upgraded thought, but that is the ultimate goal. In the meantime, taking a cue from science, focus both your intention and attention on some aspect of metaphysical truth, or some spiritual quality through meditation, and then demonstrate that truth in action. This promotes a twofold result: a change in view and a change in behavior. It is only through persistent work in this fashion that we can hope to precipitate the ultimate 'updated paradigm' that comes from the inner Self. Physics has become the revealing-center for an ancient metaphysical truth: **ENERGY FOLLOWS THOUGHT.** Every spiritual student must take this teaching with absolute seriousness and conviction.

"The second occasion occurred somewhat less than a year ago.

I had been reading with deep interest a book by Paul Brunton in which, among other experiences, he told of his contact with a certain Sage in Southern India. (The book was 'A Search In Secret India')

I felt a sympathetic rapport with this Sage and repeatedly read His words with profound attention. Once, while thus engaged, it suddenly dawned on me that NIRVANA IS NOT A FIELD OR PLACE WHERE MAN ENTERS AND IS ENCLOSED AS IN A SPACE WHICH ENVELOPS BODIES, BUT I RECOGNIZED THAT 'I AM NIRVANA'.

In other words, the Real Self is not other than Nirvana, never has been other, and never will be other. All that the individual man achieves is RECOGNITION of this eternal fact. With this transition in consciousness, Joy was realized.

Even at this time I sensed It as a CURRENT, though in a modified form as compared with the more recent Recognition. I once spent a whole day immersed within It.

And for a period, within certain limits, I could invoke It. At the time, I was engaged in lecturing and class-work concerned with metaphysical subjects.

A GREATER LIGHT CAME INTO THIS WORK. \*

### Comments:

As mentioned previously, the near-death experiences of individuals, who pass out of the physical body and enter into subtle realms, provide a useful model for the radical transitions into higher consciousness. These individuals experience new heights of love, joy, peace, reassurance, entirely new knowledge about human existence and a conviction of immortality, plus a desire to remain on inner levels. When they find themselves 'returned to the relative plane', they are transformed, exhibiting a reorientation of values, goals and perspective - and a new sense of purpose. Thus, it can be said that they experience 'on a lower turn of the spiral' something analogous to what Cosmic Consciousness produces in the mystic.

Contemplating the teachings and example of sages has been the method of approach for untold numbers of spiritual students, because it produces changes of thinking and attitude. The sage that FMW was contemplating with 'sympathic rapport and profound attention' was probably Ramana Maharshi - a well known sage who tutored Paul Brunton. It brought another illuminatory understanding; and with this new revelation the Bliss-factor of higher consciousness was contacted. It is a practice in the Orient to train a person in meditation by INDUCTION or MAGNETIZATION OF THEIR AURA, energizing the person's mind and emotions through a transfer of energy and experiencing the heightened vibration of the teacher's aura. As Yogananda states to one of his closest students:

"Words are incapable of conveying the fullness of an idea or a perception. Listen to my words, but try also to tune in to the deeper meaning behind them. I prefer magnetizing you with my thoughts to teaching you outwardly, through words. For only when I can touch you from within, in your consciousness, do I know that you have grasped my true meaning. Intuition is necessary to discipleship. Otherwise you won't understand the guru's guidance. Don't depend too much on your reasoning faculty. Wisdom can't be achieved by intellectualizing the truth. Nor can intuitive understanding be achieved by argument. Spiritual insight requires tuning in with faith to what the guru says, and to what he asks of you. Intuitive faith, not logic, is the basis of divine understanding." \*

Finding a philosophical or mystical writer with whom one can be in sympathetic rapport is to find a treasure, because the power of that rapport will work on one's consciousness and slowly bring about a new vibrational level and inner changes of perspective and understanding. New Light begins to dawn upon us that improves our entire life-expression: work, relationships and service to others. All accounts point to success provided one perseveres in spiritual reading.

January 29

A common cliché in religious circles states that: A SAINT WHO IS SAD, IS A SAD SAINT. That is, if it is real sanctity that is in progress, real inner contact, then there is an unmistakable JOY that accompanies it and permeates the entire livingness of the person. The roots of depression, disillusionment, discouragement and despair are all negated and eliminated from the personality. With genuine knowledge comes genuine bliss. There might be some lingering sense of disappointment with the frivolous and frightful behavior of humans. But a new sense of purpose takes effect, and counteracts the inevitable disappointment: always there is a loyalty to the central purpose of humanity and the soul's spiritual journey.

"NIRVANA IS NOT A FIELD OR PLACE WHERE MAN ENTERS AND IS ENCLOSED AS IN A SPACE WHICH ENVELOPS BODIES, BUT I RECOGNIZED THAT 'I AM NIRVANA'." With this statement we see FMW moving into the depths. He had not yet achieved identification, but he was beyond knocking at the door, he had entered the sanctuary and was approaching the Master within. A point of clarification is needed here in regard to the multidimensional quality of the universe: EVERY HIGHER PLANE INTERPENETRATES THE PLANE OR PLANES LOWER THAN ITSELF. We imagine the various levels to be layered 'one on top of the other' in our two dimensional viewpoint. But in fact, the reality is quite different; so different that we cannot imagine a fourth or fifth or sixth dimensional state of consciousness. Another important point is that the Realized Person has a 'continuity of consciousness' that functions simultaneously on all planes. We need highly abstract mathematical formulas to grasp the workings of the quantum levels of physical plane energy - which is only a tiny fragment of the totality of levels that our consciousness is designed to contact - let alone grasping the higher reaches. Thus, in his moment of Light, FMW could grasp a primary fact of existence that we cannot begin to imagine: that we are fourth-dimensional entities who have access to an infinity of levels of consciousness in the Great Beyond - and all the while we are grounded with our feet on the earth. It is like a modern-day astro-physicist/astronomer who cannot imagine or adequately express the magnitude of physical space, and yet that field of investigation is his daily routine. Let it suffice for us to cultivate a deepening sense of appreciation for the 'Nirvanic Self' that is our very core being. BECAUSE EACH PLANE INTERPENETRATES THE OTHER, THE HIGHEST PLANE IS HERE IN OUR MIDST, AND WE BELONG TO IT INTRINSICALLY BY VIRTUE OF OUR INNATE STRUCTURE AS A MICROCOSM. Perhaps it would help to think along these lines:

1. Nirvana is here now within the physical plane, distinct but not separate from it.
2. As spiritual beings we are essentially Nirvanic-creatures.
2. We are here now within the physical plane, because of our physical equipment.
3. We are a Nirvanic-being here and now, living on both the inner plane and the earth plane simultaneously - not outside the womb but within the matrix of Divine Mother, who does encompass all worlds. It is all a matter of being in the 'Nirvanic here and now' and not just the physical 'here and now'. Any 'here and now' is possible because they all exist within us either in 'time and space' or outside of 'time and space' - all is present in the matrix of all 'here and nows'. Nothing is outside of Consciousness.

### Theme:

The theme for today is creating the appropriate spiritual environment. We are aware of the natural ecosystems of the earth that operate in a balanced and harmonious manner with all aspects of the system working interdependently. If one aspect is upset it can set off a chain-reaction that can jeopardize the entire ecosystem. Our spiritual environment has a similar dynamic. Our work, relationships, physical dwelling and surroundings, as well as our habitual routines of study and meditation, all interact to help or hinder the progressive magnetization of our aura with uplifting energy. An obvious thing as a lack of orderliness or cleanliness can set up a dynamic that is deficient or defective to a healthy vibrational environment. Of course, the entire tone of one's consciousness is the main contributing factor.

"During the first week of August we returned to San Fernando and, on or about the 7th of the month, the Glorious Transition came. This third Recognition was much profounder than the others. The Recognitions as expressed in the forms: 'I am Atman' and 'I am Nirvana', were not devoid of an objective element. Each of these forms is a complete judgment or proposition involving, therefore, a subject and a predicate. In the use of relative language such a form is unavoidable, if the statement is to be correct according to the laws of language. But in my own consciousness, in addition to this fact, I also actually retained a degree of the objective element. Hence, the Recognition, in each case, fell short of genuine identification.

In the third instance, I ISOLATED THE SUBJECTIVE MOMENT FROM THE RELATIVE MANIFOLD OF CONSCIOUSNESS, AS ALREADY NOTED, AND THE RESULT WAS EMPTINESS, DARKNESS, AND SILENCE, IE. CONSCIOUSNESS WITH NO OBJECT.

It should be borne in mind, however, that relative consciousness by its own momentum continued to function all this time, so that I never for one moment lost sight of my environment or the ceaseless train of thoughts.

IT WAS SIMPLY A DISCRIMINATIVE ABSTRACTION OF THE PURE SUBJECTIVE MOMENT AND RECOGNIZING MYSELF AS THAT.

AT THIS MOMENT, I FOUND MYSELF ABOVE SPACE, TIME AND CAUSALITY, AND ACTUALLY SUSTAINING THE WHOLE UNIVERSE BY THE LIGHT OF CONSCIOUSNESS WHICH 'I AM'. Almost at once, there followed the Nectar-like Current and the gentle, yet so powerful Joy. \*

### Comments:

Indeed, in the case of FMW, the third time was 'charmed'. It was the piercing moment of pure apperception that brought knowledge through 'identity'. Today's statement is a short summary of what the entire year's work is about, defining the method used to attain unification, and the qualities of that cosmic consciousness. The two previous 'recognitions' brought a heightened awareness by way of intuitive insight that brought a degree of metaphysical assurance: it was the sweet aroma filling the air. The third Recognition was union with the SOURCE of the aroma: at-one-ment that brought KNOWLEDGE OF ONE'S EXISTENCE AND ESSENCE, and the Cosmic awareness beyond space-time and causality.

This graded achievement is totally justified; because in the usual process of spiritual unfoldment there are many critical points of tension which produce a new revelation. It is helpful to remember once again our evolutionary situation, with all the implications:

1. We begin our journey as humans by developing a 'response apparatus' for use in the phenomenal world, and the relative planes hold us in reiterated incarnation until that time when the natural world becomes monotonous and we turn a deaf ear to the relative plane and its desires. The outer world ceases to attract.
2. Then we start to build a 'response apparatus' whereby the subjective worlds can be known; and the inner world of the Self assumes a predominant place.

When the causal and buddhic bodies are sufficiently developed, the inner response apparatus, the student is 'founded on rock' and though the external world will always be experienced, and mental-emotional dangers are present, yet nothing can jeopardize the final outcome. There is too much inner voltage built up and the response mechanism is exerting its pressure to manifest its revelations: the man is stabilized in the life of Spirit and nothing can hinder him.

FMW is exemplary in his ability to participate in precipitating the final transition by an act of his own consciousness: his power of abstraction that allowed him to pierce through into the 'pure subjective moment', and to see himself as the SELF. This magical moment was the culmination of twenty five years of spiritual work: a work which the mystical literature claims covers several phases and stages, and tests the endurance and steadfast purpose of the aspirant.

In his essays on the Gita, Aurobindo tells us:

"There is an impersonal Self in you which supports the stream of your personality and is one with God's vast and impersonal Spirit. And incalculably beyond this impersonality and personality, dominating these two constant poles of what you are, you are eternal and transcendent in the Eternal Transcendence. It is possible, by drawing back from the lower turn of one's nature, to awaken from this light that is darkness and live in the luminous truth of the eternal and immutable Self-Existence. The pre-eminent condition and first necessity, the original 'radical step' for this awakening, is to turn inward with total commitment to one's own Eternal and Immutable Self." \*

The radical 'turning inward' is what FMW had been doing for several years. One passes a point of no return in the spiritual journey, and arrives at a critical decision that it is all or nothing. He had developed what is called esoterically, the 'mind held steady in the light'; which implies that the mental body was highly receptive to spiritual impressions and that these could eventually be communicated to the physical brain. Even though before Enlightenment he did not seem to register a large series of 'recognitions', nevertheless, the personality vehicles had obviously become so highly attuned by the end of the 14 year growth-cycle, that when the final transition occurred it was a complete and total emergence into spiritual consciousness. The entire life-story of FMW's spiritual journey is in itself a lesson for all students of Yoga and the spiritual way. He taught as much by example as by his academic ability to communicate the truths of the inner life and the dynamics of the higher yoga. One lesson is that the road to spiritual awareness is a lifetime commitment and takes several years of integrated inner work. When we compare the spiritual journey of FMW with the Yoga Sutras of Patanjali we find an intriguing sense of harmony and rapport: he was a Western exemplar of the Yogic Principles:

- \* THE SEER IS PURE KNOWLEDGE (Gnosis). THOUGH PURE, HE LOOKS UPON THE PRESENTED IDEA THROUGH THE MEDIUM OF THE MIND. (Book II #20)
- \* WHEN IGNORANCE IS BROUGHT TO AN END THROUGH NON-ASSOCIATION WITH THE THINGS PERCEIVED, THIS IS THE GREAT LIBERATION. (Book II #25)
- \* THE STATE OF BONDAGE IS OVERCOME THROUGH PERFECTLY MAINTAINED DISCRIMINATION. (Book II #26)
- \* THE KNOWLEDGE (or Illumination) ACHIEVED IS SEVENFOLD, AND IS ATTAING PROGRESS-IVELY. (Book II #27)

This small sampling of the Yoga treatment on spiritual realization provides an uncanny insight into the workings of FMW's own spiritual journey:

- \* The purified mind through which he achieved apperceptive recognitions.
- \* His ability to create a non-association with the objective side of relative consciousness.
- \* His skill in discrimination which eventually led him to liberation.
- \* A long and progressive journey, passing through several stages and phases.

The Yoga Sutras tells us that ENLIGHTENMENT is "light in the head, which is at first but a spark, is fanned to a flame which illuminates all things and is fed constantly from above. This is progressive and is dependent upon steadfast practice, meditation and earnest service". \*

### Theme:

The theme for today is commitment to maintain a steadfast spiritual practice. This idea of 'spiritual practice' covers a plethora of 'inner workings' for most of us: mostly centered in healing and centering the personality, combined with regular meditational practice and works of loving, generous service. Our own progressive enlightenment is a unique affair - based on our unique karma, inner plane relationships, our understanding of the process, our innovations and willingness to experiment, our receptivity to guidance, the peculiar energies that govern our soul and personality (there are unique combinations of 7 cosmic energies), our desire for liberation and perserverence throughout a lifetime of tests that shape our character and skills.



"Now, always heretofore with me, as a practical working principle, thought was life, even though theoretically I had for some time recognized that thought itself, no matter how abstract, required a matrix.

But with the third Recognition I found myself more than content in a WORLD ABOVE THOUGHT, SINCE IT COMPREHENDED THOUGHT WITH ALL ELSE. I WAS TEMPTED TO ABANDON THOUGHT AND DRAW INWARD. ALL THE OUTER EFFORT AND WORK SEEMED SO USELESS.

But on this point I had been already warned by literature, such as the 'Voice Of The Silence'; and further it did not seem like good sportsmanship to have received an inward aid making possible the Attainment of the most precious Value of all and fail to carry It on to others.

So I looked over the world, as it were, to find what value there remained to hold my interest. It seemed to me that I had garnered, at least in seed-form, enough relative knowledge. I had no real interest in the grosser constructions, such as the tangible forms, institutions, societies, governments and arts.

But there was one thing that did remain: a humanity, also part of Myself, that was almost famished for that saving Knowledge and the Divine Nectar that I had found so precious. So for me there was a commission to be fulfilled, to 'carry on' in the objective effort so that these others might be brought nearer to the Goal. \*

### Comments:

Sacrifice is an essential part of the spiritual path; in fact, it is a fundamental law of the universe, built-in to the structure of things at all levels, and operating in all kingdoms of nature. So it is not surprising that even with the Enlightenment of a human unit of consciousness, this major law is not abrogated, but operating at its fully capacity, and thus the Seer is given not less work and responsibility but put in charge of vastly more obligations than we can conceive. Any initiate or higher disciple is well versed in renouncing and sacrificing as an ingrained habit. FMW was not totally surprised to find that a NEW LIFE DECISION AND CHALLENGE was presented him as the Enlightenment-unfoldment deepened in his consciousness:

1. He was raised in consciousness to the first Nirvanic level far beyond thought as we know it.
2. He immediately grasped the fact that he had a sense of duty to share his attainment with suffering humanity.
3. No mundane interests could hold or attract him; and advances in relative knowledge was completed to point of satisfaction.
4. But a humanity that was spiritually famished was invoking the saving Knowledge; and thus a commission to remain on the physical plane and provide the needed service was adopted.

There is a series of revelations or recognitions on the spiritual path and as each level of awareness is registered new powers are evoked from Spirit, new modes and fields of service are found, new contacts with the inner planes Teachers are made, and responsibilities increase. This gradual process is expressed by the esoteric record in the following way:

"First comes the stage of ecstasy and supreme recognition; then darkness follows, and almost despair when the revelation fades, and the disciple finds that he must walk again in the ordinary light of the world; he knows now WHAT IS, but it is at this point that his test lies, for he must proceed on that inner knowledge but dispense with the stimulation of revelation. Finally, he becomes so engrossed with his service, with aiding his fellowmen and with leading them towards THEIR NEXT REVELATION, that the excitement and the reaction are forgotten. He then discovers to his surprise that at any time and at will - if it serves his selfless interests - the revelation is forever his." \*

This is not an exact replica of FMW's record, but it corroborates his overall experience. We must all make minor life-decisions, meet challenges and make renunciations as we advance along the our unique spiritual pathway: the law of sacrifice will exact it for the sake of others.

The 20th century has witnessed not just the unleashing of the energy latent in the atom, but also a worldwide effort to unleash the innate energy of the Self - which is called esoterically SERVICE. The tremendous strain of this last century has unconsciously opened up humanity's capacity to give of itself selflessly, as evidenced by global efforts to promote world order, combat world poverty, provide economic alleviation, educational opportunities, the effective defeat of organized crime. Many other systematic works of world-improvement could be cited. But the 'service' that each one of us can and must focus on, for the sake of others, is the quality of our consciousness and proper motives in any activity. Many get lost in grandiose schemes of saving mankind through the power of their personality-based ideas. This is not to criticize all genuine acts of assistance for the betterment of humanity, but only a word of caution and balance. Many good-works are genuinely inspired and follow an inner vision that accords with the overall evolutionary unfoldment planned for humanity. Often the good-worker forgets that the most effective strategy for salvaging others is the cultivation of his/her own inner competence in consciousness. The quality of meditation and the inner building that goes on within the subtle bodies, gradually builds a bond and link with the SELF that unleashes the spiritual power of the soul - with all its subtle influences on the surrounding environment.

Not all doctors are healers, not all teachers are healthy influences on their students, not all politicians are statesmen with integrity who wield the capacity to change world events, not all lawyers serve the divine quality of justice. The point is that it is not one's worldly position or power or money that is the determining factor as to whether one is giving SERVICE to humanity: but rather the inner competence to be at-one with Spirit. All is a question of quality of consciousness and competence. Acts of helpfulness that come 'from the heart' are obvious examples of the innate goodwill and a certain degree of conscious awakening! Goodwill is definitely a quality of the Self, and its emergence in our times is probably the only guarantee that civilized society will survive into future generations. There is no substitute for job-competence. There is no substitute for the necessary knowledge to perform professionally and effectively. And there is no substitute for being established and stabilized in 'spiritual being' under all circumstances; having a spiritualized consciousness created by in-depth meditational practice and philosophical understanding of the dynamics of the 'pathway into Space'. All this means that one lives a dual life: one firmly grounded in the personal world in order to contribute to earth-life, the other equally grounded in the transpersonal world of the Self, so that Heaven (Nirvana) can come down to earth. This is what is meant as 'service' - being an agent of the Light of Nirvana.

FMW made his life-decision to turn toward humanity and re-dedicate his efforts to its upliftment as a spontaneous act of the Self. It could not have been otherwise. There was no pressure, no command, no coercion, no guilt - nothing but the innate spiritual energy of LOVE that automatically responds to the need-at-hand as it conforms to the planned purpose for the evolution of consciousness on this planet. He refocused his energy on the teaching profession, rejecting the temptation to abandon all and withdraw into the subjective levels, and thus he acted as an agent of LIGHT for his students, both in private groups and in the public arena. Standing in spiritual being he could not 'not-serve' because the whole radiance of the Self was in constant activity to insure that others were helped and benefited by his presence. Service is by definition the spontaneous outpouring of the Self - thus contact with the Self will guarantee that it is 'service' that is being performed and not personality ambition.

### Theme:

The theme for today is to overcome both physical and spiritual inertia. Western peoples have their own set of obstacles built-in to their culture and society; and one of those is the tendency to get wrapped up in 'busyness' that is nothing more than a concentration on non-essentials or glammers endeavors that feed one's ambition. There are other factors, such as physical debility, and life-situations that we use to defuse our best efforts to maintain a strong spiritual life and service. We must all learn that 'circumstances and environment are not true obstacle to the spiritual life'; we must work internally and externally in spite of pressures and problems. In the end, no alibi is really sufficient to justify inertia. Inertia is not an option!

## January

### Notes/References:

All references in the text marked by an asterisk\* indicates a note or reference here indexed, except for the FMW quotations which are referenced on each day's page.

- January 1: The essential principles of a multidimensional universe can be found in all systems of esoteric metaphysics, as well as many world religions and Yogas.
- January 2:
- January 3: Corinne McLaughlin & Gordon Davaidson, SPIRITUAL POLITICS.  
(List of qualities and principles for public life)
- January 4: Chardin was a true pioneer of the the 21st century and deserves attention.
- January 5: Joseph Campbell's comparative mythology studies are excellent avenues to open up one's thinking and see the unity of thought throughout world systems.
- January 6:
- January 7: Alice Bailey: THE LIGHT OF THE SOUL (Yoga Sutras Of Patanjali),  
1. Book IV. #25, page 420.  
2. Book IV. #31, page 427.
- January 8: P. Yogananda: AUTOBIOGRAPHY OF A YOGI, page 352.  
Satya Sai Baba: An unknown book on Sai Baba: lecture notes.
- January 9: I.K.Taimni: SELF-CULTURE. Page 134.
- January 10: Alice Bailey: DISCIPLESHIP IN THE NEW AGE, VOL. I. page 674.  
(Six words for disciples.)
- January 11: Alice Bailey: LETTERS ON OCCULT MEDITATION, page 274ff.  
(Guru-disciple relationship)
- January 12: Huston Smith: FORGOTTEN TRUTH, page. 57-58.
- January 13: Nisargadatta Maharaj: POINTERS FROM NISARGADATTA MAHARAJ. page. 203.
- January 14:
- January 15: Paramahansa Yogananda: AUTOBIOGRAPHY OF A YOGI, page143-44.
- January 16: George Arundale: THEOSOPHICAL ESSAY ON NIRVANIC AWAKENING.
- January 17: Disidentifying exercise: A typical spiritual exercise used in transpersonal psychology and esoteric methods. Psychosynthesis: Roberto Assagioli.
- January 18: George Arundale: THEOSOPHICAL ESSAY ON NIRVANIC AWAKENING.
- January 19: I.K.Taimni: SELF-CULTURE, page 112.
- January 20: Alice Bailey: ESOTERIC PSYCHOLOGY, VOL.II. page 597.  
Teilhard De Chardin: HYMN OF THE UNIVERSE. page 87.
- January 21: Alice Bailey: ESOTERIC PSYCHOLOGY VOL.II. page 425.  
LIGHT OF THE SOUL: Book II. #35 page 194.
- January 22: Alice Bailey: TREATISE ON WHITE MAGIC. page 395.
- January 23: Alice Bailey: LIGHT OF THE SOUL: Book I. page 18-19.
- January 24: Alice Bailey: TREATISE ON WHITE MAGIC. page 308.
- January 25: I.K.Taimni: SELF-CULTURE. Page 206 & 210.
- January 26: Alice Bailey: INITIATION, HUMAN AND SOLAR. page 113.  
Teilhard De Chardin: HYMN OF THE UNIVERSE. page 65-66.
- January 27: Sri Aurobindo: ESSAYS ON THE GITA, page 554.  
Alice Bailey: REQUIREMENTS FOR ENTRANCE INTO SUBJECTIVE REALMS.  
William Gray: INNER TRADITIONS OF MAGIC.  
(And The Word Was Made Flesh)
- January 28: Fritjof Capra: THE TURNING POINT, page 21-49 Paradigm shifts.
- January 29: Paramhansa Yogananda: ESSENCE OF SELF-REALIZATION, page 136-139.
- January 30: Sri Aurobindo: ESSAYS ON THE GITA. page 558 & 561.  
Alice Bailey: LIGHT OF THE SOUL, Book II #20,25,26,27. pages 160-172.
- January 31: Alice Bailey: DISCIPLESHIP IN THE NEW AGE, page 254.

## January

### Recommendations For Further Reading:

- \* Franklin Merrell-Wolff.  
'Transformations In Consciousness'  
'Experience And Philosophy': Philosophy Of Consciousness Without An Object  
Pathway Through To Space.  
State University Of New York Press.
- \* Alice Bailey, Collected Works.  
Lucis Publishing Company, New York.
- \* Robert R. Leichtman, M.D., Collected Works.  
Ariel Press, Georgia.
- \* I.K.Taimni, 'Self-Culture' (now titled: Art Of Self-Discovery)  
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- \* Huston Smith, 'Forgotten Truth'.  
Harper, San Francisco.
- \* H.P. Blavasky, 'Isis Unveiled'.  
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- \* Sat Prem, 'Sri Aurobindo, Or The Adventure Of Consciousness'.  
Institute For Evolutionary Research, New York.
- \* Charles T.Tart, 'Transpersonal Psychologies'.  
Harper, San Francisco.
- \* Paramahansa Yogananda, 'Autobiography Of A Yogi'.  
Self-Realization Fellowship, Los Angeles, CA.
- \* Ken Wilber, 'The Spectrum Of Consciousness'.  
Quest Books.
- \* Arthur E. Powell, 'Collected Works'.  
Theosophical Publishing House, Wheaton, Ill.
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## January: Appendix.

### Diagrams symbolizing the multidimensional nature of the Cosmos.

The inner sciences regard the Cosmos and the inner constitution of man as multidimensional in nature. These inner facts are the result of discoveries made by a large number of investigators who have been able by their subtle faculties, to examine the phenomena of the inner planes in a perfectly scientific manner.

Obviously, in this book, these mystic facts are accepted as true and reliable truths and not just hypotheses that may or may not be accurate. When these truths are assimilated and acted upon the whole tone and tenor of one's spirituality changes. A more mature and more scientific mentality takes shape and guides the spiritual work. A realization that law and order and structure determine not just outer events but also inner growth, begins to dawn on the person, and an appreciation for the operational principles of consciousness. When the intuition reveals the truth of these assertions, then one knows that in spite of the complexity of constitution and function of both personal and transpersonal levels, that the way to the infinite is not blocked but open and well defined. Method and technique are clarified and the ancient knowledge of these states and levels of consciousness becomes accessible for our present-day culture to formulate in modern terms. Thus, an ancient wisdom can be made available for use by anyone interested in spiritual growth - whether connected to a religious system or not - because the inner levels are seen to be universally accessible to all members of the human race.

It is requested that these diagrams be used symbolically, because there is no way to adequately describe the inner dimensions of life in two-dimensional graphics, and certainly not with the current boundaries that limit the human mind. As a practical tactic, use the imagination to visualize these inner planes. The imagination is a real power of the mind, that allows us to go beyond the boundaries of logic and the presuppositions that predetermine our concepts about what is possible and real.

The late genius of Qabalistic spirituality, William G. Gray, says in "An Outlook On Our Inner Western Way":

"The magic humankind needs most in any century is one which will direct the drives of our individual and collective consciousness toward higher and finer aims in living. It is painfully obvious in our present era that we must either drastically alter ourselves inwardly, or face very desperate extremities of existence on this planet. We have come to the crunch of 'either-or' at last. Either we are prepared to start working in accordance with the 'perfecting principle' behind our lives, or we are not. We shall stand or fall on that single point alone." \*

The theme of this book is the reality and work of Consciousness. It is Consciousness itself that permeates the very fabric of the universe on all levels and dimensions. Consciousness is the indivisible 'perfecting principle' behind all personal and transpersonal states of consciousness. The 'magic' of working deliberately with this inner principle is the 'art and science' of refining the quality of each vehicle through which it is working; as well as deliberately attuning to that principle as the source and supreme authority over human existence. This leads us to a few conclusions of absolute importance:

- \* The task of tackling the problem of self-transformation in a comprehensive manner, requires a working knowledge of the multidimensional nature of human life.
- \* The task of qualitatively improving human behavior and the overall health of body, emotions and mind, improves when one is aware of the dynamics of these dimensions.
- \* The task of successfully attuning to SPIRIT with all its qualities and powers is not a two-dimensional operation; but needs a cohesive and unified effort based on the principles of a practical and multidimensional spirituality.

PHASE #1  
PURE SUBJECTIVITY

NO OBJECTS. ONLY SUBJECTS. SOUL LEVELS.  
NO THINGS. ONLY UNITY. MONISTIC EXISTENCE.  
TOTAL FORMLESSNESS.  
THE ABSTRACT ESSENCE OF THE OBJECTIVE UNIVERSE.  
PURE "SELF" AWARENESS.

REALITY.  
NIRVANA.

ATMIC PLANE = DIVINE WILL  
BUDDHIC PLANE = DIVINE LOVE/WISDOM  
MANASIC PLANE = DIVINE INTELLIGENCE

NOTHING. BUT EVERYTHING.  
100% SUBSTANTIALITY.  
0% SENSIBILITY.

MATRIX

TRANSCENDENTAL  
CONSCIOUSNESS  
ABSOLUTE FULLNESS: SUBSTANTIALITY  
LIGHT: ILLUMINATION.  
SOUND: MEANING. VALUE. SIGNIFICANCE.  
"HIGH INDIFFERENCE"  
BEYOND SUBJECTS AND OBJECTS.  
TOTAL SYNTHESIS OF ALL OPPOSITES.  
SUBSTRATUM OF BEING.  
GROUND OF BEING.  
HORIZON OF BEING.  
MYSTERY OF BEING.  
PURE SPIRIT.

SEA OF CONSCIOUSNESS

SEA OF CONSCIOUSNESS

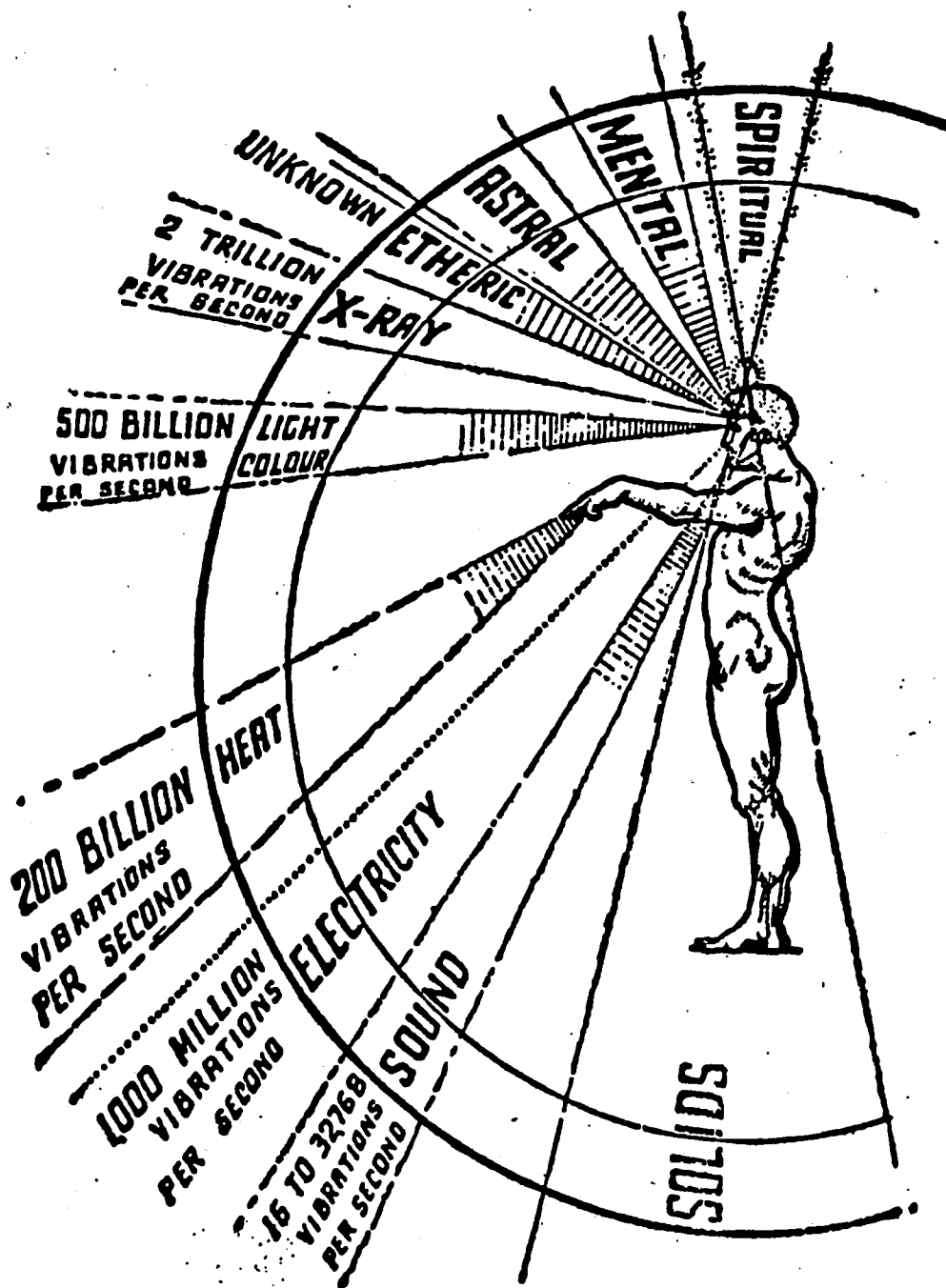
PHASE #2  
PURE OBJECTIVITY

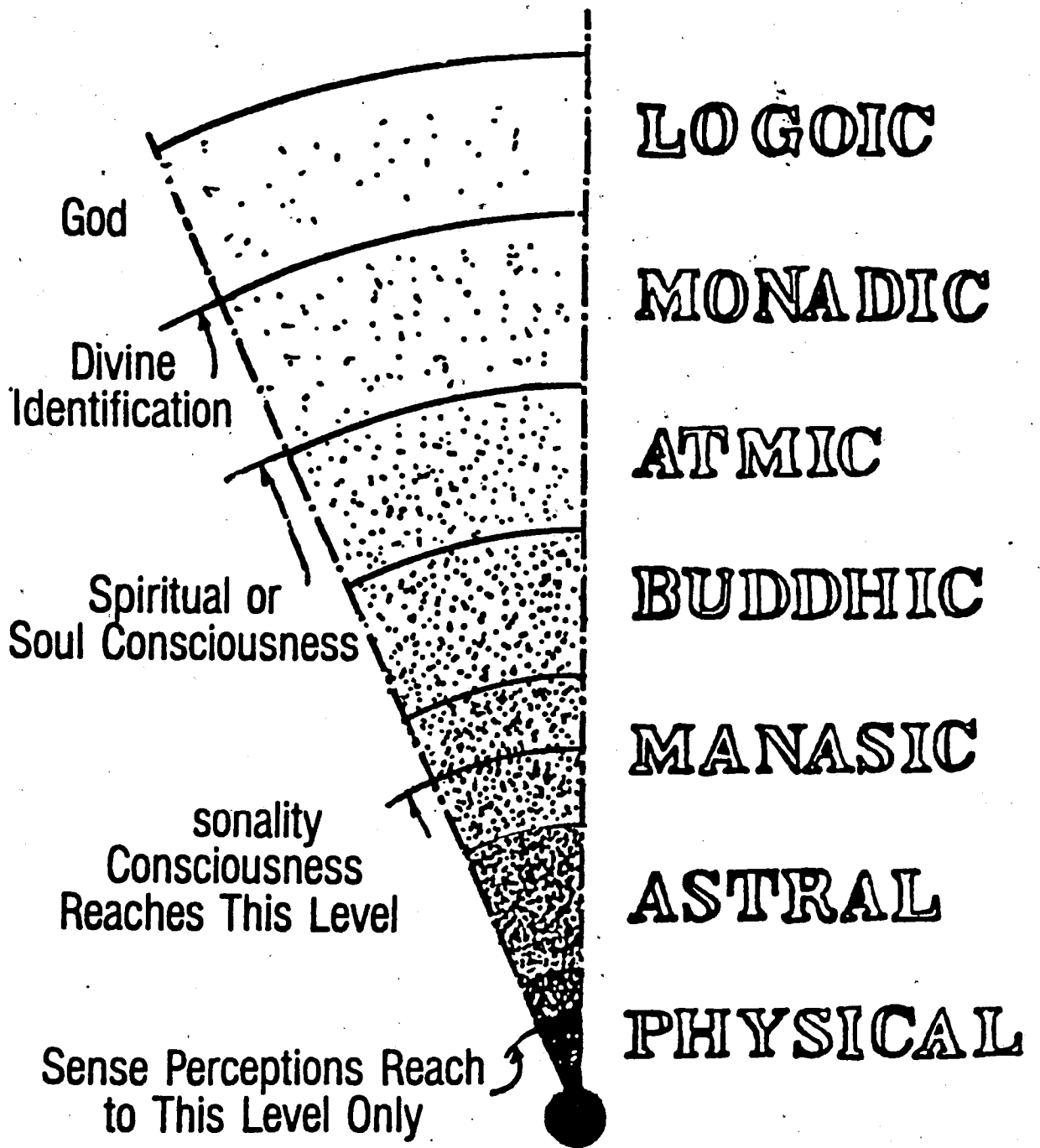
THE WORLD-FIELD  
THE PLANES OF FORMS.  
MENTAL PLANE.  
EMOTIONAL PLANE.  
PHYSICAL PLANE.

RELATIVE EMPTINESS.  
100% SENSIBILITY  
PONDERABILITY.  
0% SUBSTANTIALITY.

THE UNIVERSE OF THINGS  
THE MULTIPLICITY OF  
OBJECTS.  
DUALISTIC EXISTENCE.  
ILLUSION.  
SEPARATION.

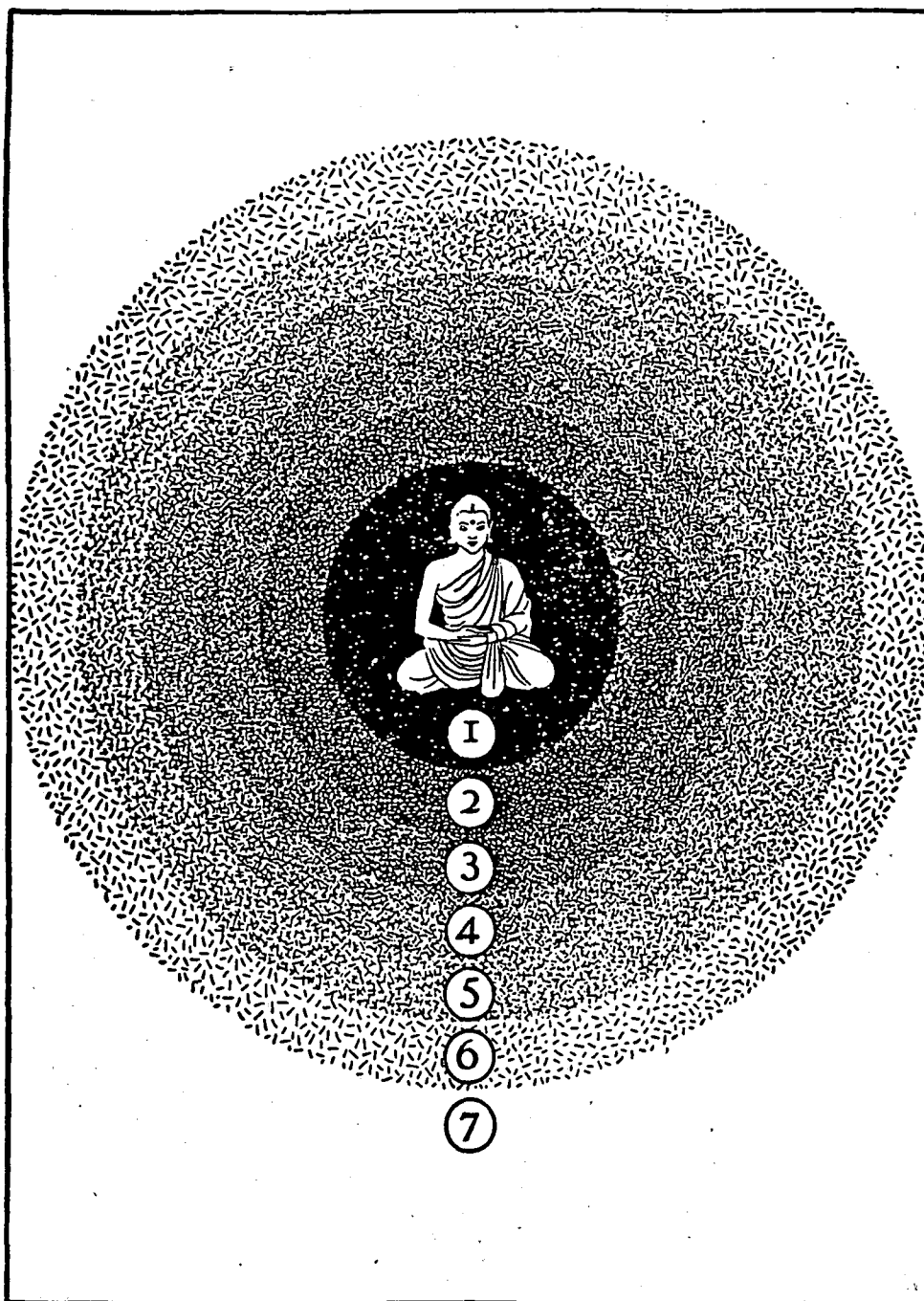
RECEPTIVITY IS THE VERY STRUCTURE OF  
OBJECTIVITY. IT IS OPEN TO THE INFINITE  
HORIZON OF PURE CONSCIOUSNESS.

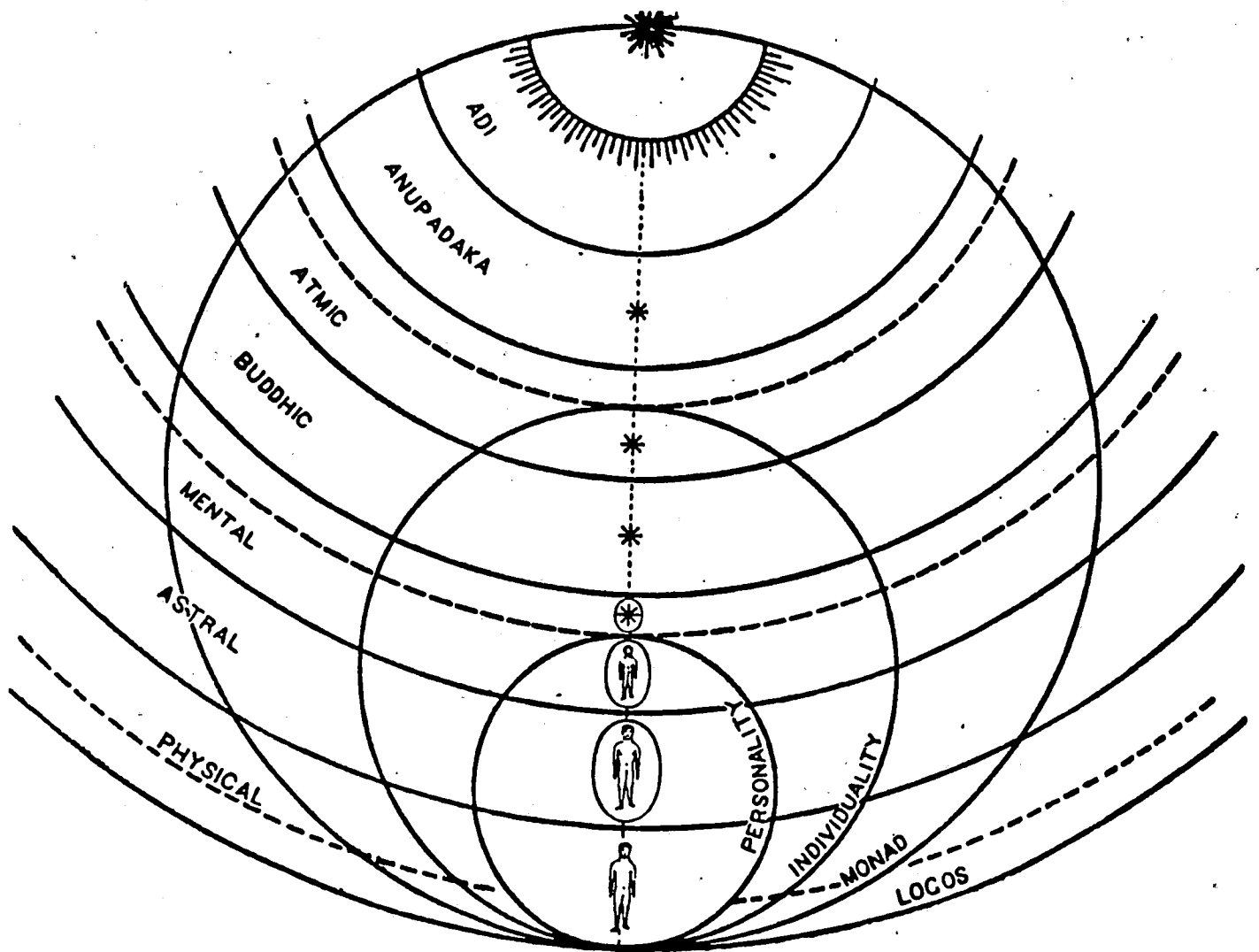




## THE GREAT SPECTRUM

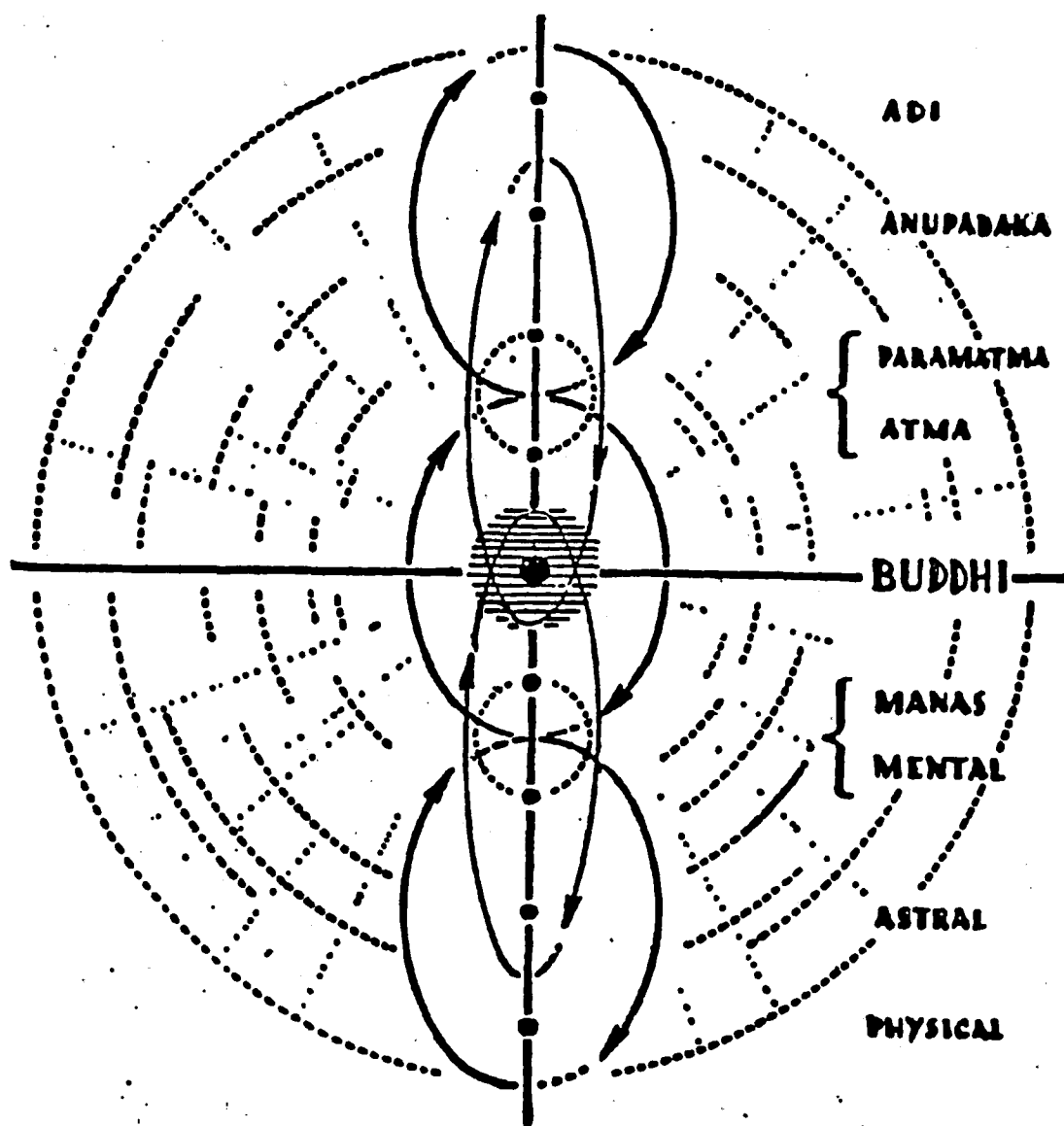






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**Spherical Equilibrium in Cosmic Consciousness**

